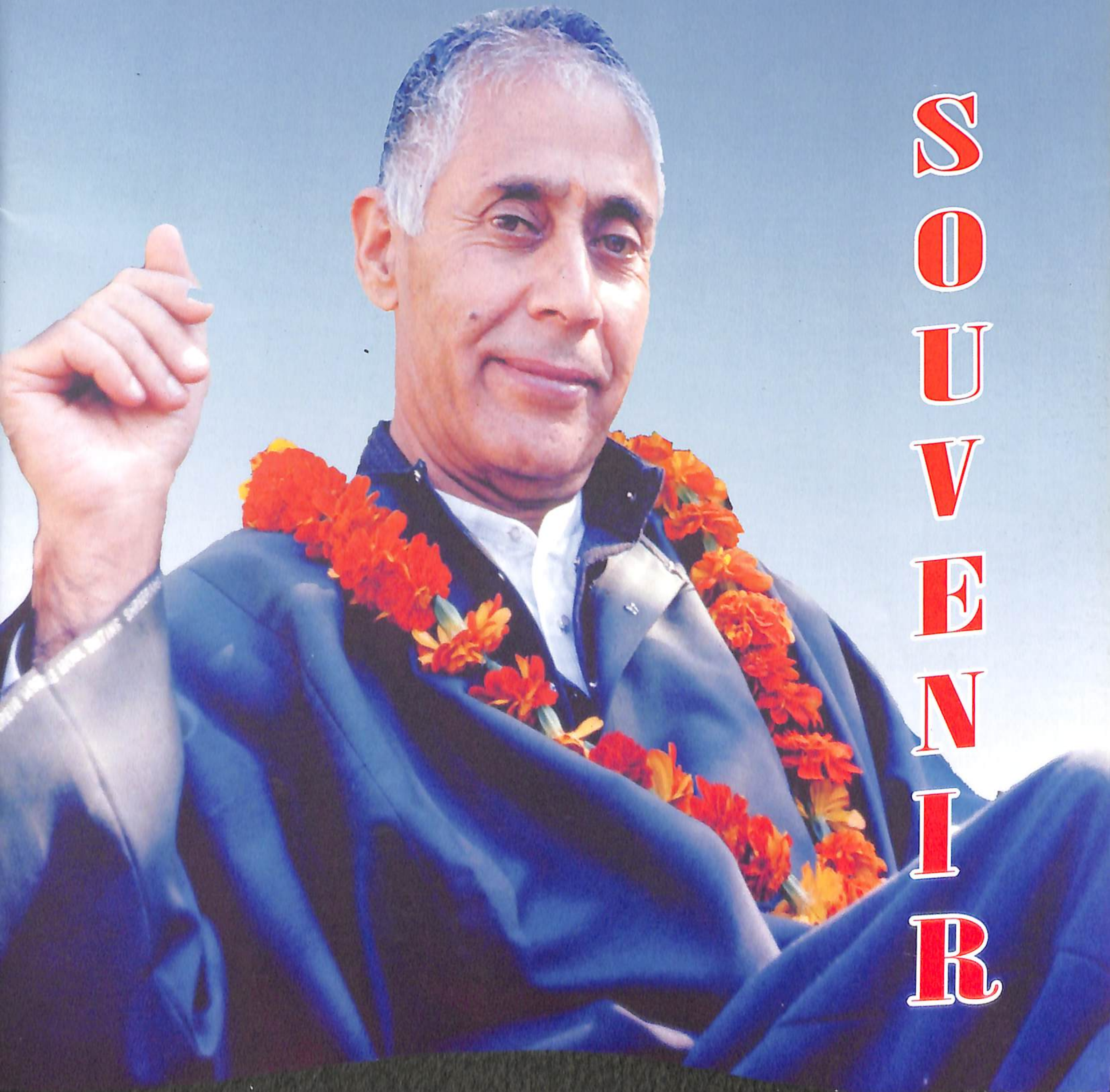
Ishwar Ashram Trust

[Founded by His Holiness Ishwarswaroop Swami Lakshmanjoo]

Seminar on Kashmir Shaivism

November 30, 2013

Lal Ded Centre, Pamposh Colony, New Delhi



SOUVENIR

The front view of Ishwar Ashram Delhi Kendra and Amriteshwar Bhairav Temple, Sarita Vihar, New Delhi

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Edited by Dr. S. S. Toshkhani, Printed & Published by Shri R. K. Sadhu on behalf of Ishwar Ashram Trust

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MESSAGE

Kashmir Shaivism represents a unique dimension of Indian philosophy, which has a distinctive presence in the long saga of our spiritual tradition over thousands of years. It has produced some of the greatest texts and scholars including such outstanding luminaries as Acharya Abhinavgupta. The last Acharya, Swami Laxmanjoo, whom I had known very intimately, passed away a few years ago. I am glad that his Ishwar Ashram Trust is organising a seminar on Kashmir Shaivism later this month. I was hoping to attend, but will be unable to do so.

Through this message, I pay my homage to Swamiji and send the organisers and participants in the seminar my warm fraternal greetings.

Om Namah Shivae.

(KARAN SINGH)
20th November, 2013.

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OM NAMO BHAGAVATE SRI RAMANAYA

SRI RAMANASRAMAM

Dear Dr. Munshi,

This is in response to your email of November 10, 2013.

We are happy to learn that the Ishwar Ashram Trust of J & K State founded by Swami Lakshmanjoo Maharaj of sacred memory is organising, in association with Kashmir Education, Culture and Science Society, a Seminar on Kashmir Saivism on Saturday, 30th November 2013 at New Delhi and that Dr. Karan Singh will be the Chief Guest. We are also glad that a residential introductory course in Kashmir Saivism is being organized by the Trust from December 1, 2013 and that to mark these events a Souvenir will be brought out.

As you may be knowing Swami Lakshmanjoo Maharaj visited our Ashram in 1938s and spent some weeks here in the proximity of Bhagavan Ramana Maharshi. It is known that when Bhagavan Ramana's gracious look fell on the 31 year old young man, he at once went into a state of Samadhi. Maharaj's name is very dear to us and we hold him in great regard even as he had very great regard for Bhagavan Ramana.

Bhagavan Ramana once said that he did not only teach Ajatavada (Doctrine of Non-creation) and Advaita but taught all other doctrines. The tenets of Kashmir Saivism, especially Pratyabhijna, accord very well with the teachings of our Master. Sri Ramana's teaching is so universal that adherents of diverse philosophies feel at home in it. We are happy with the work done by your Trust in upholding the beliefs of Kashmiri Saivism and your efforts in popularising them.

We are glad that the Seminar will have such an eminent polymath and seeker of Truth as Dr. Karan Singh as the Chief Guest. He visited our Ashram recently for a second time in 25 years.

We wish the Seminar and the residential course every success and hope that the Souvenir will help in spreading the timeless message of Kashmir Saivism so ably espoused by Swami Lakshmanjoo Maharaj.

With regards,

Yours in Bhagavan,

V.S. Ramanan
President

"Whatever action you do according to the way of your organs, that action will become divine only when there is Awareness. Go on doing your actions according to the nature of your organs, go on doing that. Go to movies, go to your workplace, but [do it] with Awareness. When you are watching your breath, everything will be divine.. Your organs will just carry you towards that center of God consciousness."

Revelation of Bhagavad Gītā (1978) - Swami Lakshmanjoo

O Dearest Gurudev, You are the Master of Matrika Chakra

The Master of all the Elements

The Master of Kundalini

Truly, the Master of 118 Worlds!

O ocean of knowledge, blessings, grace and joy

We Bow to You! We Bow to You! We Bow to You!

At Gurudev's lotus feet:

Dr.S.L.Munshi and Smt.Vijay Munshi

Mr.Devinder Munshi and Mrs. Chetna Munshi

Dr. Anusheel Munshi and Mrs. Aruna Munshi

Ananta Munshi and Akarsh Munshi

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Activities of the Ishwar Ashram Trust – An Update

The Ishwar Ashram Trust was formed as per Swamiji's own will is duty bound to carry forward Swamiji's mission of propagation of his work and the philosophy of Kashmir Shaivism.

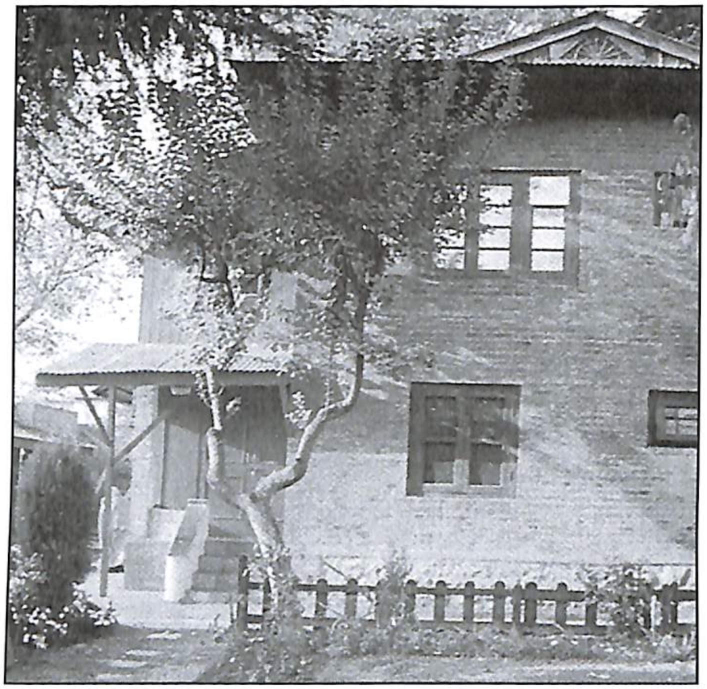
The Trust recently organized a two day seminar on Kashmir Shaivism in Srinagar on 28th and 29th September, 2013. Scholars from all over the country presented their papers in this seminar.

In New Delhi, the Ishwar Ashram Trust, in association with KECSS is organizing a "Seminar on Kashmir Shaivism" on Saturday, 30th November 2013. The venue would be Lal Ded Centre, Pamposh Enclave, GK-I. Reputed faculty from all over India would present their papers in this Seminar.

For the first time, the Ishwar Ashram Trust is organising a week-long residential introductory course in Kashmir Shaivism in New Delhi Kendra from 1st December to 7th December 2013 for fifteen keen aspirants of Kashmir Shaivism. Learned scholars in the field will impart instruction in basic aspects of Kashmir Shaiva Philosophy to these students.

The propagation of Kashmir Shaiva philosophy is one of the core missions of the Trust. The Ishwar Ashram Trust is sponsoring candidates who are keen to study Kashmir Shaivism. These candidates will intensively learn about Kashmir Shaivism under the guidance of a learned scholar for a period of 2-3 years. The Trust feels that this is an important step for propagation of Kashmir Shaiva Philosophy, so dear to Swamiji. One such candidate has already been identified by a learned scholar and this candidate would be getting a monthly stipend from the Ishwar Ashram Trust.

The Ishwar Ashram Trust also has the mandate of transcribing all the audio recordings of Kashmiri discourses of Swami Lakshmanjoo Maharaj and subsequently translating them into English and Hindi languages for the benefit of the entire world. There are more than 400 hours of Kashmiri recordings of Swamiji's revelations of various important Shaiva texts.



Ishwar Ashram Trust is also financially supporting women/children who are poor and unable to afford basic amenities. A fixed monthly amount is given to help these less fortunate people.

A video documentary about the life and teachings of Swamiji on Kashmir Shaivism is nearing completion. This documentary is expected to be released in the next three to four months. The first detailed biography of Ishwarswaroop Swami Lakshmanjoo Maharaj is to be released very soon.

Further details about the programs and activities of the Trust can be seen on the Ashram website. — **Jai Gurudev**

I K Raina
Secretary/Trustee
Ishwar Ashram Trust

ISHWAR ASHRAM TRUST

(FOUNDED BY SHAIVACHARYA ISHWARSWAROOP SWAMI LAKSHMAN JOO MAHARAJ)

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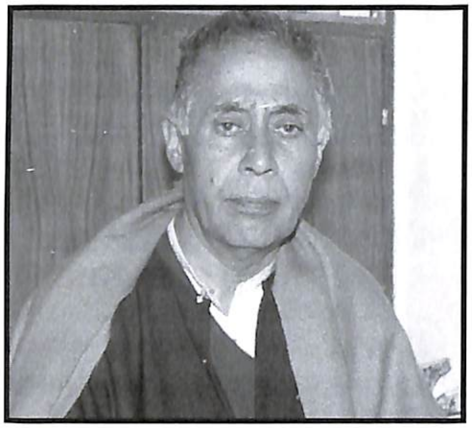
Ishwarswaroop Swami Lakshmanjoo

A brief life-sketch



Kashmir Shaivism is not mere speculation or an intellectual exercise about exploring the nature of reality but a unique synthesis of theory and practice, with speculation being constantly fed and nourished by practice. Swami Lakshamanjoo, disciple of Swami Mahtab Kak and grand-disciple of Swami Ramji and known to his numerous devotees and disciples all over the world as Ishwarswaroop or Shiva-incarnate, was the greatest exponent of the principles and practice of non-dual Shaivism in the modern-day world. Clad in a flowing Kashmiri robe, with his tall and graceful figure, his, majestic bearing, his face glowing with an inner radiance, his eyes brimming with compassion, he embodied in his person the system in its full splendour.

Bringing out Kashmir Shaivism from the confines of the initiated few, Swami Lakshmanjoo spread its vibrant message across the mountains of Kashmir to the whole world.

Swamiji was born on May 9, 1907, to Pandit Narayan Das Raina, an affluent entrepreneur who first introduced houseboats in Kashmir, and his wife Arnimal at Namchibal, a locality in downtown Srinagar. The word guru in Sanskrit 'means 'one who dispels darkness' and his birth was surely one of the greatest events in the spiritual history of modern times, a sunrise that filled the world with its immense effulgence. And who knew it better than Swami Ramji, a great Shaiva master and the kulaguru of the Raina family. He danced with joy, holding the newborn babe in his arms, although he had lost the use of his legs due to sitting for long hours in meditation.

From the beginning it became evident that Lakshman was a precocious child with marked inclination towards spirituality. When he was just three, he used to make Shivalingas out of clay as his play. At five he would sit in meditation and go into trance. He started fainting so frequently that his worried parents took him to Swami Ramji for help, but Ramji assured them that nothing was wrong with the child. Swamiji's sacred thread ceremony was performed along with that of his brothers when he was six years old. The sacrament was supervised by Swami Ramji himself strictly according to the Shaiva tradition of Kashmir. Soon afterwards Swami Ramji attained *mahāsamādhi*. He had closely monitored the spiritual progress of Swami Lakshmanjoo till he was seven and now he entrusted him to the charge of Swami Mahatab Kak ji, one of his main disciples. The house where Swami Lakshmanjoo was imparted instruction in Sanskrit and Kashmir Shaiva texts is located in the Fateh Kadal locality of Srinagar. It was this house where Swami Ramji established the Swami Ram Trika Shaiva Ashram. The Ashram continues function to this day, though much as a memorial to the master.

Swamiji's parents

In the meantime Pandit Narayan Das sent him for his early schooling to a school in the neighbourhood. But bright though he was as a student he was not cut out for mere conventional learning in the three R's. His interest lay in acquiring a different kind of knowledge. He would go to the school with his prayer mat in his school bag and sit in meditation in the classroom itself. When an inquisitive teacher asked him about it, the boy Lakshman replied that he could see the *badi-bod*, He who is greater than the greatest, with his eyes closed. But Swamiji had to give up school before completing his matriculation when his father fell ill and asked him, and other sons, to share the responsibilities of the family business of houseboat construction.

At thirteen, his parents started looking for a suitable bride for him, as was the custom those days. But Lakshamanjoo would have none of it as he was interested in spiritual realization and remaining absorbed in God- consciousness. "I am wedded to God", he insisted. Pestered, he stealthily left his home for Sadhu Ganga, a holy place known as Sādamālyun in Kashmiri. A frantic search was launched for him but he agreed to return only on solemn assurance by Swami Mahatab Kak that he would not be troubled for marrying and a separate house would be built for him to carry on his spiritual practice. Pandit Narayan Das Raina built a two-storey house for him in 1926 in the Namchibal locality of Fatehkadal, Srinagar, near his own factory where he for seven continuous years he remained engaged in spiritual practice following instructions of his master Swami Mahtab Kak, even as he studied seminal texts of non-dual Shaivism. The house at Namchibal saw Swami Lakshmanjoo's scholarship and sainthood achieve a full efflorescence. Spiritual aspirants started thronging to him for guidance.

The first fruit of Swamiji's scholarship appeared in the shape of his book *on Bhagvad Gītārthasaṁgraha*, Abhinavagupta's unique commentary on the *Bhagvad Gītā* from a Shaivite perspective, in 1933. This was also the time when his well known disciple Sharika Devi, and later her sister Prabha Devi, started coming to him for instruction in Shaiva doctrine and practice. But the house at Namichabal was proving to be too much of a distraction because of being located in the busy centre of the city. A search for a more secluded place led to a peaceful site on the spur of a mountain at Ishber near the Nishat Garden and his father constructed an *ashram* for him there by the side of a murmuring stream. Swamiji moved to the place in 1934 and it became a centre from where his teachings on Kashmir Shaiva philosophy attracted people from far and wide.

Swami Ramji

Swami Mahtab Kak

As their health was declining, Swamij's old parents, Pandit Narayan Das Raina and Arnimal, too came to live with him in the house. But despite all the care that he took of them, both the parents departed from this world, first his mother Arnimal in June 1947 after a brief illness, and then his father Narayan Das in January 1948. Earlier, in 1943, Swamiji's guru Swami Mahtab Kak had attained *mahāsamādhi*. And for all his equipoise Swami Lakshmanjoo for once felt deeply sad.

As the crowd of devotees and seekers coming to visit him started growing, Swamiji started looking for more spacious and better approachable place for his ashram. With a close disciple offering a large piece of land close by, Swamiji built a new ashram complex sprawling over the Zabarvan foothills and shifted there in 1960. Located in picturesque surroundings, a stone's throw away from the well-known pilgrimage place of Gupt Ganga, it was named Ishwar Ashram after him, Swamiji himself being called Ishwaswaroop as a mark of reverence.

Brahmachari Lakshman with Maharshi Raman

Many years before that, when the mystique of Swami Lakshmanjoo's spiritual attainments had just started to spread, he thought of connecting himself to a circuit of celebrated saints of India. Still in his twenties, and known only as Brahmachari Lakshman Raina yet, he silently set out for Thiruvannamalai to meet Maharshi Raman, the great sage of Arunachalam. As he saw him in his serene spiritual glory, Swamiji was overwhelmed and went into a trance. After he returned from there, charged with ebullient energy, he acquired a greater awareness of the mission he was to undertake.

His soul-connection with mystics and saints further strengthened after he established the Ishwar Ashram at Ishber. Maharshi Mahesh Yogi called on him at the Ashram during his visit to Kashmir in 1964 along with a large retinue of his followers, including the Beatles. Swamiji gave an enlightening discourse to the group on *Vijñāna Bhairava*, which greatly impressed Maharshi Mahesh Yogi who later made it a point to visit Swamiji during his summer visits to Kashmir over the next five years. So great was the impact of these meetings with Swamiji on his disciples that some of them, like John and Denise Hughes, and later George Barlesaar, decided to devote themselves totally to the study of Kashmir Shaivism at the feet of Swamiji.

Among other saints and spiritual leaders on Swamiji's circuit were Swami Muktananda of Siddha Yogapitha, Shri Balkrishen Das, a much revered saint of Vrindavan, and Swami Ranganathananda of Shri Ramakrishna Mission. Rishikesh was one of the favourite spiritual retreats of Swamiji. Here during one of his visits he met, along with a large number of his devotees, Swami Shivananda, the famous founder of the Divine Life Society. Swami Shivananda would often call Swamiji "the Lion of Kashmir Shaivism".

Meanwhile an extraordinary phenomenon was taking place at Ishwar Ashram. A great resurgence of the non-dual tradition of Shaivism was set into motion by SwamiJi which was gaining momentum through his lectures, talks and Sunday classes on different aspects related to it, expositions on *Tantrāloka, Paramārthsāra, Śivastotrāvalī, Bhagvadgītārthasaṁgraha, Parātriśikā Vivaraṇa, Īśvarapratyabhijñā Vimarśinī, Śiva Sūtras, Vijñānabhairava, Sāmbapañcāśikā, Bodhapañcadaśikā* and other texts of the system as well as practical instructions about spiritual practice. Special discourses were held for those interested in specialised study. Swamiji would interpret the Shaiva texts in his own inimitable style, making even the most abstruse point look easy and simple. He never hesitated to answer any knotty question or remove any doubt in the minds of those who came to him. Swamiji would be overwhelmed with emotion while reciting from Utpaldeva's *Śivastotrāvalī*. He spoke with equal ease in English to his foreign students. His mastery over the Sanskrit language, vast knowledge of the Shaiva texts, together with his unique experience of living the truths contained in them lived made him the most authentic voice of Kashmir Shaivism.

The country came to know how great a scholar of the Tantric tradition Swami Lakshamanjoo was when he took part in the All India Tantra Mahāsammelan at the Sampurnanand Sanskrit University, Varanasi, in which the topmost scholarship of Tantra in India

Swami Lakshman Joo and Maharshi Mahesh Yogi

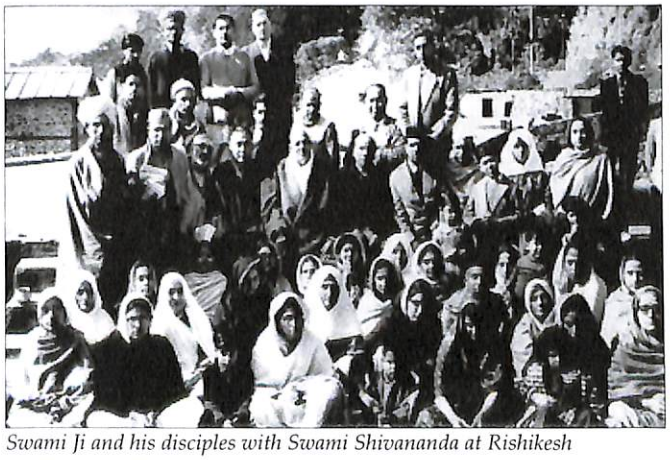
was participating. Taking the learned gathering by storm, Swamiji presented a paper in Sanskrit entitled *Kuṇḍalinī Vijñāna Rahasyam*. The organisers of the Mahāsammelan were so impressed by depth and range of his knowledge of Tantra that they conferred an honorary degree of D. Lit. on him.

Swami Lakshman Joo with Swami Muktananda

The event created such a strong impact on the scholastic circles of Varanasi that, later, a host of scholars from that world renowned centre of Sanskrit learning and Hindu studies came to him seeking to enhance their understanding of Kashmir Shaiva philosophy. One of them was Thakur Jaidev Singh, the acclaimed translator of a number of Kashmir Shaiva texts. In one work after another he acknowledged his indebtedness to Swamiji for his translations with words like, "He opened my eyes".

Acharya Rameshwar Jha, also a scholar of considerable reputation, was constantly in search of someone who could bestow on him God-consciousness. When he came to know about Swami Lakshamanjoo, he rushed to him from Varanasi and found enlightenment at his feet. Overwhelmed by devotion, the great scholar wrote a beautiful hymn in praise of Swami Lakshmanjoo, which is today chanted by his numerous devotees regularly at all the centres of Ishwar Ashram Trust.

As if drawn by a powerful magnet, seekers and aspirants, students and scholars came to him in ever greater numbers to learn at his feet. His brilliant expositions helped them fathom the oceanic depths of the sacred texts non-dual Shaiva philosophy and understand its fundamental doctrines and concepts. The West had some of the first intimations of Swamiji's greatness as a philosopher and a spiritualist through Paul Reps' book *Zen Flesh Zen Bones* which has a chapter from Swamiji on "centring" based on the *Vijñāna Bhairava Tantra*. As the image of Swami Lakshmanjoo as the greatest living master of both oral and textual traditions of non-dual Shaivism, flashed on the mind-screens of the people, serious scholars of Tantra and Śaivāgama from different parts of the world started making a beeline to his Ashram at Ishber for better insights into the system. From France, a distinguished scholar of Tantra at the Centre National de la Researche Scientifique, Late Lillian Silburn came as early as 1948 and studied with Swamiji for about twenty years with a deep sense of dedication.



Swami Ji and his disciples with Swami Shivananda at Rishikesh

Another eminent French scholar of Tantra and Kashmir Shaivism, Andre Padoux came with Silburn in 1958 and 1959 to study Abhinavagupta's commentary on *Parātriśikā Vivaraṇa*. To him Swamiji was "certainly the last depository of the teaching of Trika, as it was transmitted from master to disciple for centuries." In 1974, Alice Christensen, a spiritual seeker came all the way from Florida, USA to visit Swami Lakshmanjoo. She interviewed him about his life and different aspects of Kashmir Shaivism and made a film on her conversations with him between 1977 and 1986 along with publishing them in book form.

Among other well known foreign and Indian scholars who had the opportunity to study with Swamiji were Alexis Sanderson, Harvey P. Alper, Mark S.G. Dyczkowski, Lance N. Nelson, Parmahans Mishra, Prof. Jia Lal Kaula (who also wrote a hymn in praise of Swamiji), Prof. Nilakanth Gurtu, John Hughes, Dr. Karan Singh, Prof. Janaki Nath Kaul 'Kamal', Prof. P.N.Pushp and Prof. M.L. Kokiloo.

For decades on Swamiji continued through

his discourses in Kashmiri for the local devotees and Hindi and English for others, and also through his writings, to interpret Shaiva foundational and exegetical texts to people. After commentary on the *Bhagvadgītārtha Saṁgraha* in 1933, *Kramanaya Pradīpikā*, a work on the Krama system, was published in 1958. Then came his commentary on Utpaldeva's *Śivastotrāvalī* in 1964, both the works being in Hindi. He also wrote a compendium on the Trika philosophy in Hindi under the title *Trikaśāstra Rahasya Prakriyā*, which has now been published by the Ishwar Ashram Trust in Swamiji's own beautiful calligraphic handwriting. For his English knowing disciples too, Swamiji gave lectures on some of the most important texts of Kashmir Shaivism, translating them and explaining their secrets in a very lucid manner. From 1972 to 1985 these lectures were tape-recorded by John Hughes, a close disciple of his, and painstakingly compiled, edited and published by him in book form. These include the Śiva Sūtras, *Bhagavadgītārtha Saṁgraha, Bodhapañcāśikā, Vijñāna Bhairava* and *Parāpraveśikā*. The great "philosopher saint" also authored a comprehensive book on different aspects of Kashmir Shaivism entitled *Kashmir Shaivism: the Secret Supreme*.

In 1969, Swamiji established the Kashmir Institute of Shaivism in the premises of Shri Ranbir Shiva Temple at Gupta Ganga, Srinagar, a stone's throw away from Ishber. This became a venue for Swamiji's weekly discourses, and also seminars and lectures besides yajñas on specific occasions. It was here that Swamiji delivered his famous lectures on meditative practices and spiritual discipline, which were published in book form in 1980 under the title *Talks on Practice and Discipline*. In this book he comes out as a strong supporter of vegetarianism, and condemned senseless slaughter of animals for the purpose of eating their flesh. A national seminar on Kashmir Shaivism was sponsored here by ICPR in 1987 in which top scholars of the country took part.

A temple dedicated to Amriteshvara Bhairava, the deity who showers upon his devotees the nectar of the bliss of *samāveśa* or absorption, was constructed by Swamiji inside the premises of Ishwar Ashram in 1983. A holy lingam representing the deity was installed by him in a ceremony marked by tremendous devotional fervour.

Besides being a great saint and scholar, Swamiji, true to his Shaiva instincts, was also a connoisseur of music and art. The musical rendering of the *Śivastotravalī* would often bring tears to his eyes. He was also a great lover of nature and supporter of environmental preservation. He would often take his devotees on excursions to scenic spots in Kashmir and to prominent places of pilgrimage and worship in and even outside Kashmir to acquaint them with the country's sacred geography.

Towards the end of 1989 and beginning of 1990, Pakistan-sponsored terrorist violence erupted in Kashmir, disrupting life and bringing death and disaster to the Valley. Genocidal attacks and barbarities unleashed by the terrorists forced the minority community of Kashmir to flee from homes and hearths and become refugees in their own country. Swamiji was deeply anguished by the developments and tried to dissuade the Pandits from leaving Kashmir.

Just about that time a great change came over in Swamiji's mood and he said that he had entered the Parabhairava state. He was in the ecstatic Parabhairava state when he visited Kathmandu, Nepal, along with some of his disciples in 1990. Here he delivered a series of lectures on Abhinavagupta's *Tantrasāra* and *Gītārthasaṁgraha*. On Feb.2, 1991 his principal disciple Sharika Devi passed away, which made him very sad. After consigning her ashes in the Ganga at Hardwar, Swamiji left for United States in March 1991 to meet his American disciples John and Denise Hughes. The Parabhairava mood continued to prevail there.

Outwardly Swamiji gave no inkling at that time but he was apparently physically unwell. On his return he was in a bad shape physically. He fell ill and was taken to AIIMS, New Delhi for treatment. He spent the last days of his earthly existence at NOIDA. Even though he was in great physical pain his face continued to glow and his mind was alert as ever. Early in the morning on September 27, 1991, Swami Lakshmanjoo attained *mahāsamādhi* and became one with Parama Shiva. For the 84 years of his life on the earth he was adored for spiritual greatness by men and women of every status and age. His disciples and devotees all over the world feel that he is still guiding them at every step of their life.

Kundalinī Vijñāna Rahasyaṁ

by

Ishwarswaroop Swami Lakshmanjoo

स्वाधारादुल्लसन्ती द्युतिविदित– महादिव्यतेजःस्वरूपा,
षट्चक्रं स्फोरयन्ती गतिकृतमधुरध्वानमावेदयन्ती।
प्राप्येशं तोषयन्ती दशशतकमले व्याप्य विश्वं स्थिता या,
विश्वानन्दप्रवाहान् वितरतु भवतां कौलिका कुण्डली सा।।
(Svādhārādullasantī dyutividitamahādivyatejaḥsvarūpā ṣaṭcakram sphorayantī prāpyeśam toṣayantī daśaśatakamale vyāpya viśvam sthitā yā viśvānandapravāhān vitaratu bhavatām koulikī kuṇḍalī sā)

There are three aspects of Kuṇḍalinī - one is called "*Prāṇa Kuṇḍalinī*", the other is "Cit Kuṇḍalinī", and the third is "*Parā Kuṇḍalinī*", but कौलिकी कुण्डलिनी (Koulikī Kuṇḍalinī) is that Kuṇḍalinī where all the three-fold Kuṇḍalinīs i.e. Prāṇa Kuṇḍalinī, "Cit Kuṇḍalinī" and "Parā Kuṇḍalinī" reside. सा (Sā) — that Koulikī Kuṇḍalinī विश्वानन्दप्रवाहान् (*viśvānandapravāhān*) – all the streams and floods of the state of जगदानन्द (jagadānanda) वितरतु भवतां (*Vitaratū bhavatām*) - produce or manifest before you.

The formation of Kuṇḍalinī is described as under—

स्वाधारादुल्लसन्ती (svādhārādullasantī) – rising from its resting place i.e. मूलाधार चक्र (*mūlādhāra cakra*).

Mūlādhāra is the resting place of Kuṇḍalinī, from this *cakra* when she rises, द्युतिविदित महादिव्य तेजः स्वरूपा (*Dyutividita mahādivya tejaḥ svarūpā*) – by its own glamour – she understands and appears to everybody who experiences the state of rise of Kuṇḍalinī. She is, महादिव्यतेजः स्वरूपा (*mahādivya tejaḥ svarūpā*) supreme embodiment of प्रकाश i.e. light of consciousness.

षट् चक्रं स्फोरयन्ती (*ṣaṭcakram sphorayantī*) – she vibrates six wheels (*ṣaṭcakra*) which are residing in that central path known as *suṣamṇā*. Vibrating is just to put these wheels into existence, otherwise we also have '*cakras*' but they are dead. We cannot experience it, but it vibrates. She vibrates these six '*cakras*' by गति (gati) – the motion and by that supreme motion she मधुर ध्वानमावेदयन्ती (*madhuradhvānamāvedayantī*) produces very tasty sound or very joyful sound. Having got its confirmation that it is joyful sound by which these six '*cakras*' are vibrated which are residing in the path of suṣamṇā, she प्राप्येशं (*prāpyeśam*) reaches at the seat of Master, Lord Śiva and तोषयन्ती (*toṣayantī*) tries to keep him peaceful, दशशतकमले (*daśaśatakamale*) - in the thousand petalled '*cakra*' in the skull and there, विश्वं व्याप्य स्थिता या (*viśvam vyāpya shitā yā*) she pervades the whole universe of 118 worlds. Let that Koulikī Kuṇḍalinī produce the streams and flows of *jagadānanda* to you.

भोःभोः यौवागमनिष्णाताः श्रोतारः। अद्य मया
कुण्डलिनीविज्ञानविषयमधिकृत्य यथ बुद्धि
यथागुर्वाम्नायंच किन्चित् प्रस्तूयते।
तत् सावधानतया श्रृण्वन्तु भवन्तः।
(Bhoḥ! Bhoḥ! śaivāgamaniṣṇātāḥ śrotāraḥ adya mayā kuṇḍalinīvijñāna viṣayamadhikṛtya yathā buddhi yathāgurvāmnāyamca kiñcit prastūyate. tat sāvadhānātayā śṛṇvantu bhavantaḥ)

भोःभोः शैवागमनिष्णाताः श्रोतारः (*Bhoḥ! Bhoḥ! śaivāgamaniṣṇātāḥ śrotāraḥ)* Oh! Scholars and Pandits soaked in the secrets of Śaivism, अद्य (*adya*) - today, कुण्डलिनीविज्ञानविषयमधिकृत्य (*kuṇḍalinīvijñāna viṣayamadhikṛtya*) - taking the subject of the

knowledge of Kuṇḍalinī, मया किन्चित् प्रस्तूयते (*mayā kiñcit prastūyate*)- I put someting before you, यथाबुद्धि (Yathābuddi) according to my intellect and यथा गुर्वाम्नायंच (*yathā gurvāmnāyañca*) according to what I have experienced by the grace of my Master. सावधानतया तत् श्रण्वन्तु भवन्तः (*sāvadhānatayā tat śṛṇvantu bhavantaḥ*) – let you hear it with awarencess - attentively.

सामान्यरूपतया पूर्णाहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनी इति कथ्यते, या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते।
(*Sāmānyarūoatayā pūrṇāhantārūpā śaivī visargaśaktiḥ kuṇḍalinī iti kathyate, yā sārdhatrivalayākārā āmnāyeṣu pratipādyate.*)

सामान्यरूपतया कुण्डलिनी (*sāmānyarūoatayā kuṇḍalinī*) in general way Kuṇḍalinī is कथ्यते (Kathyate) supposed to be पूर्णहन्तारूपा शैवी विसर्गशक्तिः (Pūrṇāhantārupā śaivi visargaśaktiḥ) the creative energy of Lord Śiva which is filled with complete I-consciousness. या सार्धत्रिवलयाकारा आम्नायेषु प्रतिपाद्यते (Yā sārdhatrivalayākārā āmnāyeṣu pratipādyate) - which is said in Tantras that it has three and a half coils. In three and a half coils it rests in Mūlādhāra Cakra.

Why three and a half coils? What is the definition of three coils and what is the definition of half coil?

तत्रा प्रमेयप्रधानं अहन्तारूप कुण्डलिन्याः प्रथमो वलयः
(*Tatra prameyapradhānam ahantārūpam kuṇḍalinyāḥ prathamo valayaḥ*)

That I-Consciousness which is attached to cognitive cycle is the second coil of Kuṇḍalinī.

प्रमातृप्रधानं अहन्तारूपत्वं द्वितीयो वलयः।
(*Pramātṛpradhānam ahantārūpatvam dvitīyo valayaḥ*)

That I-Consciousness which is attached to cognitive cycle is the second coil of Kuṇḍalinī.

प्रमातृप्रधानं अहं स्वरूपत्वं च अस्याः तृतीयो वलयः।
(*Pramātṛpradhānam aham svrūpatvam ca asyāḥ tritīyo valayaḥ*)

Where predominance is given to *pramātā* i.e. subjective consciousness - that I-Consciousness is the third coil of Kuṇḍalinī.

तथावशिष्टार्धवलयः प्रमाप्रधान अहमात्मकः
(*Tathāvaśiṣṭārdhavalayaḥ pramāpradhāna ahamātmakaḥ*)

Before explaining *pramā* (प्रमा) let us define प्रमाता (*pramātā*) first -

What is प्रमाता? प्रमाता (*pramātā*) is that knower who is attached to known, who is attached to object and where there are traces of objectivity before him. Where these traces are also dissolved in the state of प्रमाता (*pramātā*) that stat of प्रमाता (*pramātā*). That I-Consciousness where that प्रमिति (Pramiti) is residing is supposed to be half coil of Kuṇḍalinī.

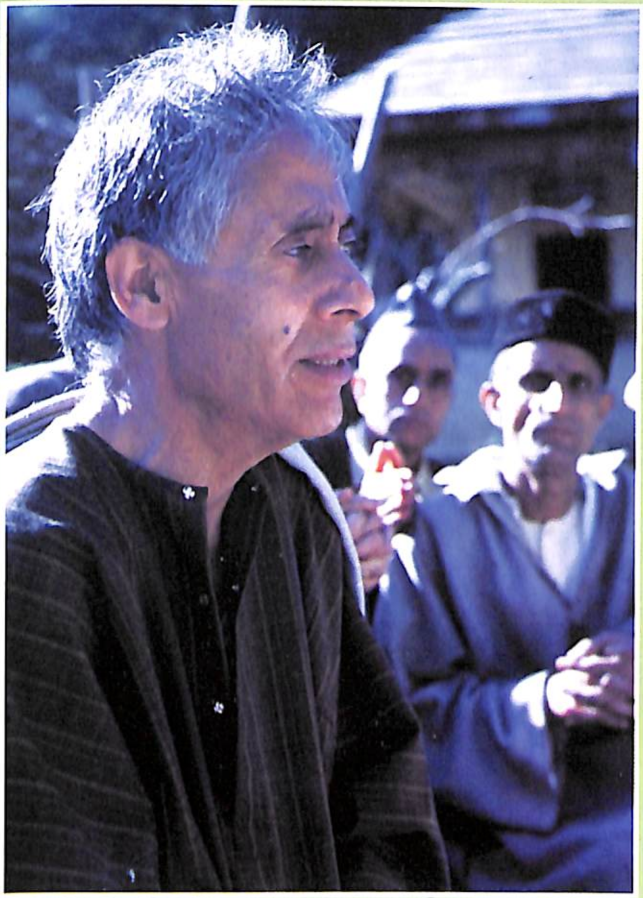
इति अस्या आगमिकी रहस्यप्रक्रिया
(*Iti asyāḥ āgamikī rahasyaprakriyā*)

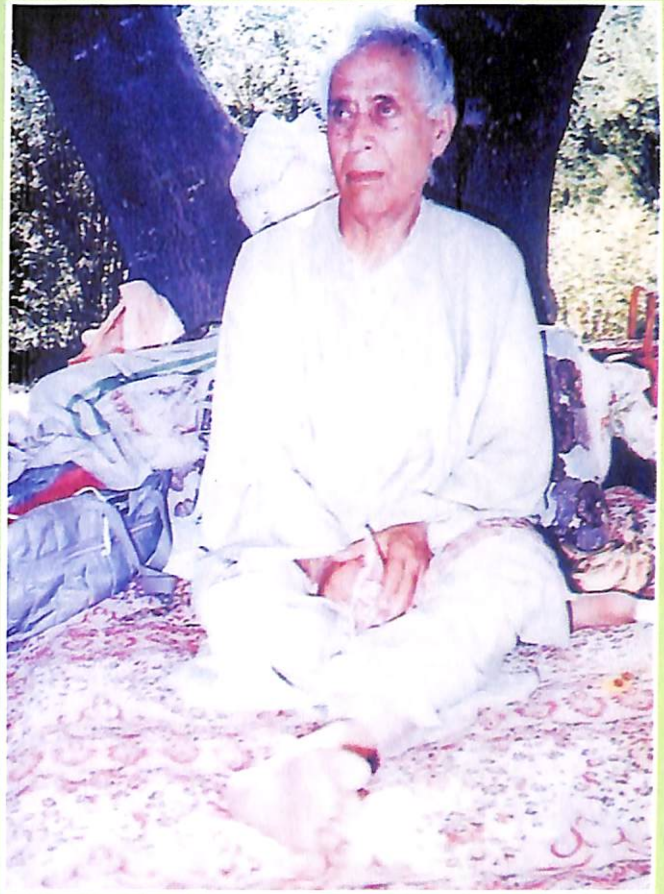
This is the secret of Tantras revealed about Kuṇḍalinī.

इत्येवंरूपा परविमर्शात्मासौ परा संविदेव यदा बहिर औन्मुख्यलक्षणात् स्वातन्त्रयात् तत्तद्रूपतया अवबिभासयिषया स्वात्मन्येव प्रोल्लसति, तदा सा पराशक्तिर्घटपटादिभावं स्वात्म अभिन्नरूपतया विमृशन्ती सुप्ताहिसदृशी शक्तिकुण्डलिनीति सर्वाम्नायेषु निगद्यते।
(*Ityevamrūpā paravimarśātmāsou parā samvideva yadā bahira ounmukhyalakṣṇāta svātantryāta tattadrūpatayā avabibhāsayiṣayā svātmanyevaprollasati, tadā sā parāśaktir ghaṭapaṭādibhāvam svātma abhinnarūpatayā vimṛśanti suptāhisadṛsī śaktikuṇḍalinī iti sarvaāmnāyeṣu nigadyate.*)

इत्येवंरूपा (Ityevamrūpā) - so this way, परविमर्शात्मा (Paravimarśātmā) - the supreme vimarśa i.e., I-Consciousness. That supreme consciousness बहिर औन्मुख्यलक्षणात् स्वातन्त्रयात् (Bahir ounmukhya lakṣaṇāta svātantryāta) - when takes the support of her freedom - that freedom has got three phases; first phase of स्वातन्त्रय (Svātantrya) is just towards objectivity, second is when it is directed towards objectivity and third is when it is resting on objectivity. At the point when it goes outside by svātantrya तत्तद्रूपतया अवबिभासयिषया (Tattadrūpatayā avabibhāsayiṣayā) - that svātantrya is the main cause of the manifestation of the universe viz the complete manifestation of the universe takes place by that main cause which is the svātantrya - which is towards

Ishwarswaroop – Some Glimpses





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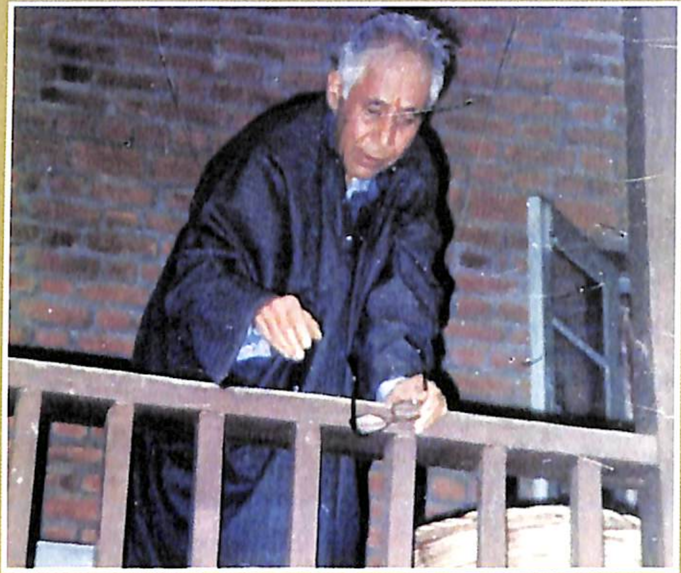

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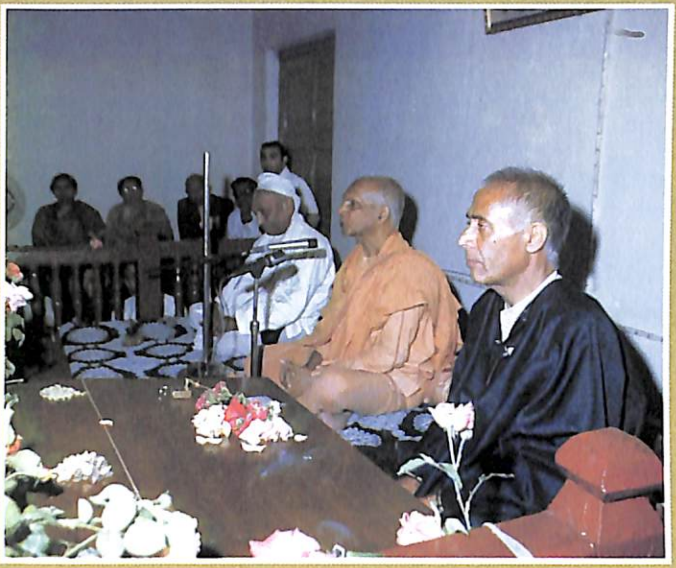

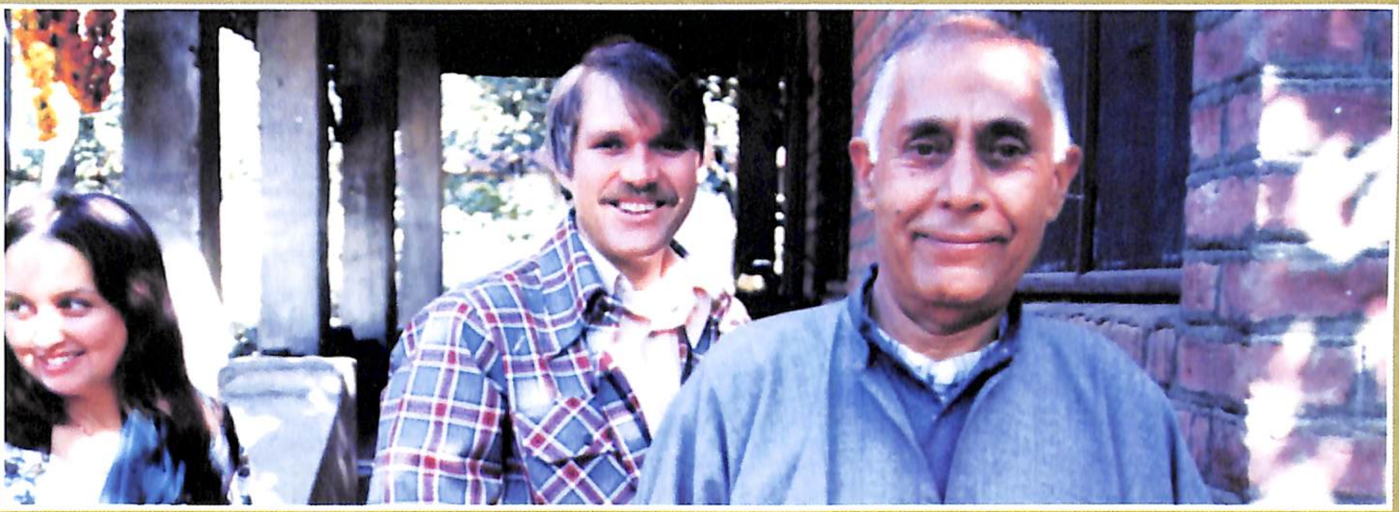

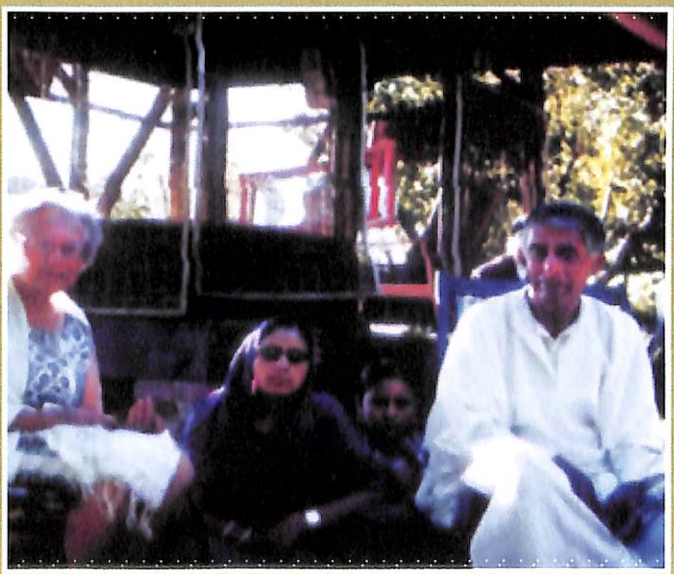

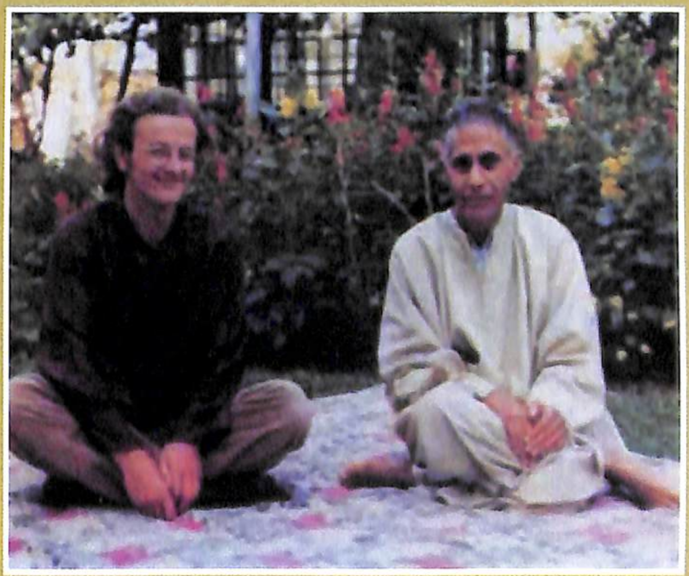

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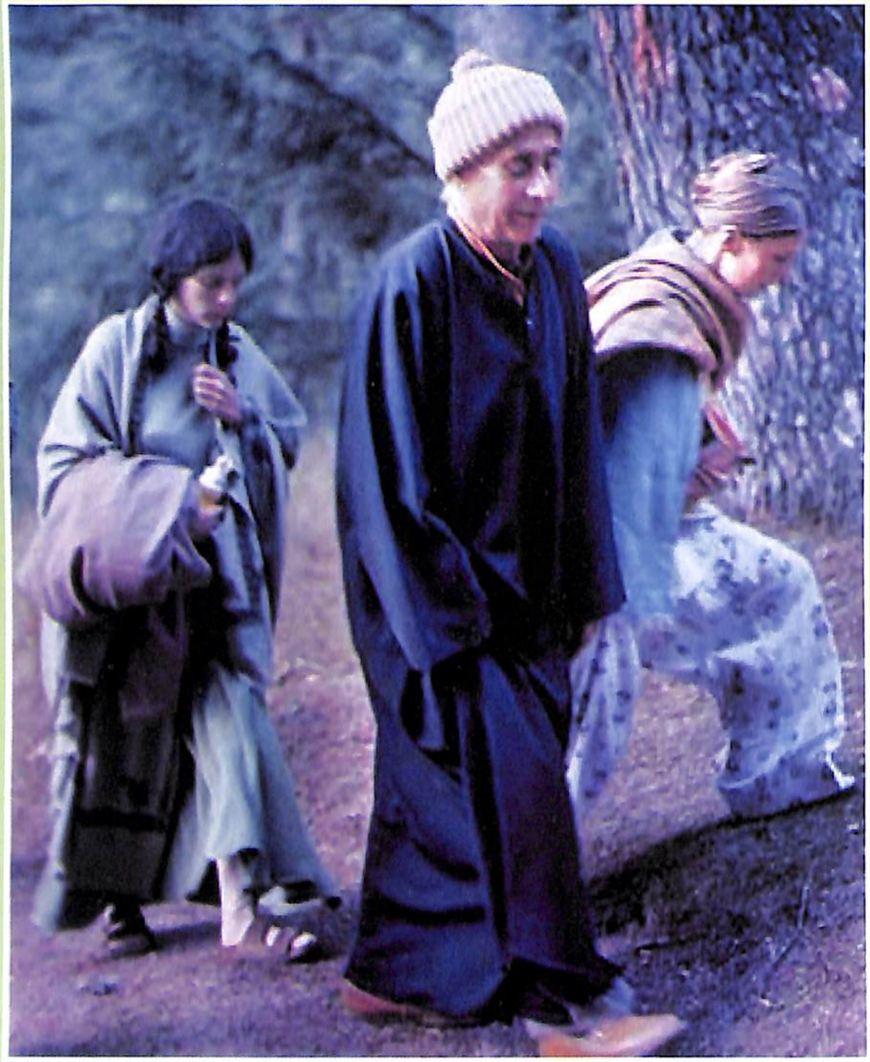

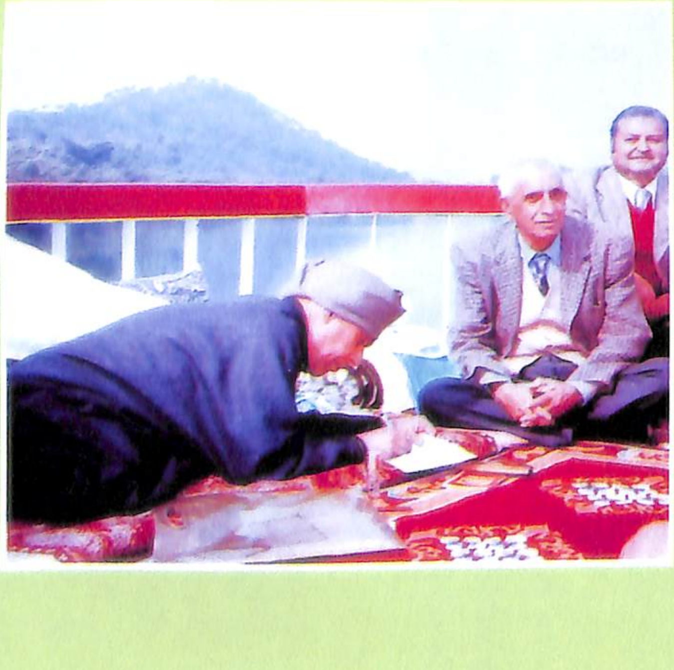

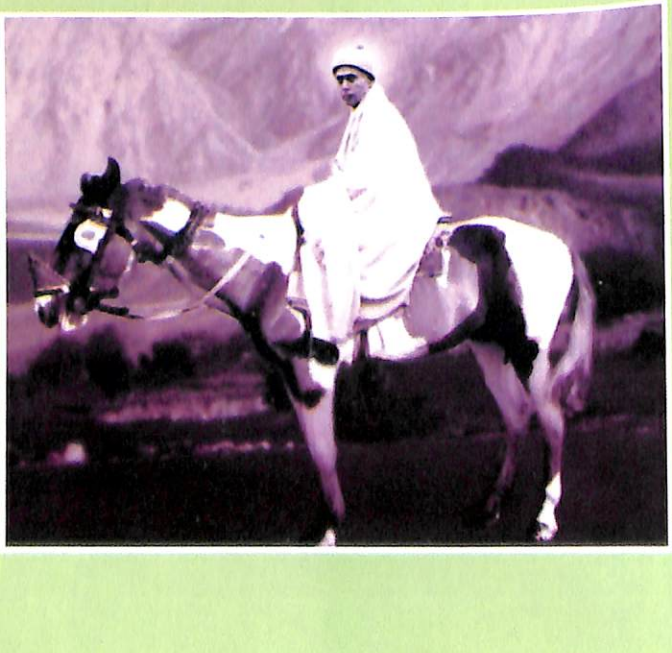

objectivity, and which is not resting in that objectivity, but in which tendency is towards objectivity - towards outwards creation. स्वात्मन्येव प्रोल्लसति (Svātmanyeva prollasati) - that Svātantrya śakti of that creative evergy even then rests in her own nature or she exists in her own nature. तदा (Tadā) - then, सा पराशक्तिः (sā parāśaktiḥ) - that supreme energy of God- consciousness, घटपटादिभावं स्वात्म अभिन्नरूपतया विमृशन्ती (Ghatapaṭādibhāvam svātma abhinnarūpatayā vimṛśantī) - perceives all objective world as one with her own nature, not separate from her nature. At that time she takes the formation of सुप्ताहिसदृशी (Suptāhi sadṛśī) - that serpent which is just resting, sleeping. That state of Svātantrya śakti and that state of creative energy of Lord Śiva is nominated as शक्तिकुण्डलिनी (Śakti Kuṇḍalinī) इति सर्वाम्नायेषु निगद्यते (Iti sarvāmnāyeṣu nigadyate) - in all Tantras it is said like this:

येयम् (yeyam) - That śakti kuṇḍalinī

प्रकाश्य सर्ववस्तूनां विसर्गरहिता तु सा।
(*Prakāśya sarvavastūnām visargarahitā tu sā.*)

इति श्रीतन्त्रालोकोक्त नीत्या विसर्गरूपापि
विसर्गरूपतामनश्नुवाना स्वात्मन्येव चमत्कृतिमयी
शिवस्याद्योन्मेषात्मिका शक्तिर्भवति।
(*Iti Śri tantrālokota nītyā visargarūpāpi visargarūptāmanaśnuvānā svātmanyeva camatkrtimayī śivasyādyon meṣātmikā śaktirbhavati.*)

सा (Sā) - that Śakti Kuṇḍalinī is प्रकाश्य (Prakāśya) the light producer of सर्ववस्तूनां (Sarvavastūnām) every object. Here light means knowledge or consciousness and in individual that light is produced in five classes:

1. Light of शब्द (Śabda)- Sensation of hearing
2. Light of रूप (Rūpa) - Sensation of seeing
3. Light of स्पर्श (Sparśa) - Sensation of touching
4. Light of रस (Rasa) - Sensation of tasting
5. Light of गंध (Gandha) - Sensation of smelling

विसर्गरहिता तु सा (Visargarahitā tu sā) - actually she has not come out of her nature. Although it seems to everybody that she has stepped out but she is lost, infact neither she is lost nor she has stepped out, because we see all this manifestation has not gone astray, it is in the centre of her nature. इति श्रीतन्त्रालोकोक्तनीत्या (Iti Śrī Tantrālokanītyā) - this is according to the statement of Tantrāloka, विसर्गरूपापि (Visargarūpāpi) - although it is creative विसर्गरूपतां अनश्नुवाना (Visarga-rūpatām anaśnuvānā) - it has taken the position of creativeness, but is has not created anything. It is just glamour of her own nature of *svātantrya*, स्वात्मन्येवचमत्कृतिमयी (̌vātmanyeva camatkritimayī) - She enjoys the taste of her own nature there also. शिवस्याद्योन्मेषात्मिका शक्तिर्भवति (Śivasyādyon-meṣātmikā śaktir bhavati) - it is prescribed or nominated as that evergy of Lord Śiva which taken the formation of first sprout in her own nature and that first sprout takes the position of manifestation of 118 worlds, किन्च (kiñca) – There is one more point, शैवशासन दृष्टचा (Śaivaśāsana drṣṭya) - that according to the statement of Śiva śāstra, यदा योगी (Yadā yogī) - when a yogi, स्वात्माभिन्नशिव स्वरूप परामर्शानुसन्धानवशाद् (Svātmabhinnaśiva svarūpa parāmarśānu-sandhānavaśād) – takes the support on attentiveness – awareness and meditates of *śivasvarūpa* which is one with this nature, विश्वात्मसात्काररूपायां समावेश भूमौ तिष्ठति (Viśvātma-sātkāra rūpāyām samāveśa bhūmou tiṣṭhati) achieves the state of trans going inside – in his own nature which is that *samādhi* wherein it dissolves the whole universe in her nature - that is समावेश (Samāveśa) - to extract all the class of 118 worlds in her own nature. when a yogi mediates like that then, अस्य विसर्गशक्तौ समावेशो जायते (Asya visargaśaktou samāveśo jāyate) - he steps in the creative energy of Lord Śiva, येन स परमं शक्ति स्पन्दं स्वात्मनिचमत्कुर्वन् (Yena sa paramam śakti spandam svātmani camatkurvan) - by that way he perceives the taste in his own nature - the supreme movement of energy, शक्तिकुण्डलिनी-दशामाविशति (Śaktikuṇḍalinī daśāmāviśati) - and that yogi gets entry in the state of *Śakti-kuṇḍalinī.*

शक्तिकुण्डलिन्याः स्वरूपं तन्त्रसद्भावे यथा
(*Śaktikuṇḍalinyāḥ svarūpam tantrasadbhāve yathā*)

तन्त्रसद्भावे (Tantrasadbhāve) in the Tantrasadbhāva, स्वरूपं (Svarūpam) the nature of, शक्ति कुण्डलिन्याः (Śakti Kuṇḍalinyāḥ) Śakti-Kuṇḍalinī is described as under:-

या सा शक्तिः परा सूक्ष्मा निराचारेति कीर्तिता।
हृद्बिन्दुं वेष्टयित्वान्तः सुषुप्तभुजगाकृतिः।।
तत्र सुप्ता महाभागे न किन्चिन्मन्यते उमे।
चन्द्राग्नि रवि नक्षत्रैर्भुवनानि चतुर्दश।
क्षिप्तोदरे तु या देवी विषमूढेव सा गता
(*Yā sā śaktiḥ parā sūkṣmā nirācāreti kīrtitā, hṛdbindum veṣṭayitvāmtaḥ suṣuptabhujagākṛtiḥ,*

tatra suptā mahābhāge na kiñcinmanyate ume, candrāgni ravi nakṣatrairbhuvanāni caturdaśa, kṣiptodare to yā devī viṣamūḍheva sā gatā)

या सा शक्तिः (Yā sā śakti) that Supreme and Subtle Energy, is निराचारा (Nirācārā) above the boundary of caste, हृद्बिन्दुं वेष्टयित्वान्तः (Hṛdbindum veṣṭayitvāntaḥ) it resides in each and every human being irrespective of caste, creed and colour. The बिन्दु (Bindu) which is the real heart, resides in each and every centre of six cakaras right from मूलाधार (Mūlādhāra) to सहस्रार (Sahasrāra). The centre of the *mūlādhāra cakra* is the heart, the centre of the navel (नाभि) *cakra* is the heart, the centre of हृद् (Hṛd) heart *cakra* is the heart, the centre of कण्ठ (Kaṇṭha) throat *cakra* is the heart, the centre of the भ्रूमध्य (Bhrūmadhya) the centre of eyebrows cakra is the heart and the centre of the सहस्रार (Sahasrāra) one thousand petals cakra is the heart, that Supreme Energy protects that point of heart in her own nature, and सुषुप्तभुजगाकृति (Suṣuptabhujagākṛtiḥ) she takes, the formation of that serpent which is just sleeping.

उमे महाभागे (Ume mahābhāge) O! Parvati तत्र सुप्ता (Tatra suptā) there she rests in deep sleep.

न किन्चिन्मन्यते (Na kiñcinmanyate) she does not understand anything except her own nature. Although she takes चन्द्र (Candra) the moon, अग्नि (Agni) fire, रवि (Ravi) Sun नक्षत्रैः (Nakṣatraiḥ) all the stars, भुवनानि चतुर्दश (Bhuvanāni caturdaśa) all the fourteen worlds, क्षिप्तोदरे (Kṣiptodare) & makes them rest in her own body, या देवी (Yā devī) that goddess appears just as if विषमूढेव सा गता (Viṣamūḍheva sā gatā) she has lost her consciousness by some heavy dosage of poison.

सैव शक्ति कुण्डलिनी भगवती श्री तन्त्रालोके (Saiva Śakti kuṇḍalinī bhagavatī Śri Tantrāloka) in the Tantrāloka that Śakti Kuṇḍalinī is described as follows:-

कला सप्तदशी तस्मादमृताकाररूपिणी
(*Kalā saptadaśī tasmādamṛtākārarūpiṇī*)

That seventeenth *kalā* is filled with the embodiment of supreme nectar which has nothing to do with objective world, cognitive world and subjective world. सप्तदशी कला (Saptadaśīkalā) seventeenth Kalā is that phase of the moon that is ever present even during the dark phase. It refers to the flowing out of the universal nectar of God consciousness.

इत्यारभ्य (Ityārabhya) starting from this प्रकाश्य सर्ववस्तूनां विसर्ग रहिता तु सा शक्तिकुण्डलिका (Prakāśya sarvavastūnām visarga rahitā tu sā, śaktikuṇḍalikā) she gives light and consciousness to everybody but she does not produce anything. That is Śakti kuṇḍalikā - kuṇḍalinī.

इत्यन्तं निरूपितास्ति (*Ityantam nirūpitāsti*) upto this śloka it is explained there in Tantrāloka.

**परापराशक्त्यपर पर्यायायाः विसर्गशक्ते–
रियं बीजात्मिका मध्यमा दशा भवति।**
(*Parāparā śaktyaparaparyāyāyāḥ visargaśakteriyam bījātmikā madhyamā daśā bhavati*)

परापरा शक्ति (Parāparā Śakti) the medium energy of Lord Śiva is also known as विसर्गशक्ति (Visarga Śakti) the creative energy.

बीजात्मिका मध्यमा दशा भवति (Bījātmikā madhyamā daśā bhavati) This is the seed of all other energies because from there they flow forth. The supreme state of *vasarga śakti* is परा कुण्डलिनी (Parā Kuṇḍalinī). परा शक्ति (Parāparā Śakti) the second energy is medium energy. अपरा शक्ति (Aparā-śakti) the third energy is inferior energy. It is known as प्राणकुण्डलिनी (Prāṇa Kuṇḍalinī).

**अस्या विसर्गशक्तेराद्यन्तदशयोर्वर्णनं प्राणकुण्डलिनी
पराकुण्डलिनी निरूपणावसरे भविष्यति।**
(*Asyāḥ visarga śakterādyanta daśayor varṇanam prāṇa-kuṇḍalinī parākuṇḍanī nirūpaṇāvasare bhaviṣyati*)

विसर्गशक्तेराद्यन्तदशयोर्वर्णनं (Visarga śakterādyanta daśayor varṇanam) - This visarga śakti (creative energy) will be explained, from its आद्यन्तदशयोः (Ādyanta daśayoḥ) first दशा (Daśā) which is the Supreme state i.e. परा कुण्डलिनी (Parā Kuṇḍalinī) to the last i.e. प्राण कुण्डलिनी (Prāṇa Kuṇḍalinī), at the time of defining these two states i.e. Prāṇa Kuṇḍalinī and Parā Kuṇḍalinī.

कामकलापरामर्शानुसारेण (kāmakalā parāmarśānusāreṇa) – kāma-kalā means the unification of the two aspects of any sensation. *kāma* (काम) does not mean only sex. It means when you eyes are united with form, it also exists when the ear is united with sound, the nose united with smell, the skin united with touch or some

flower, or some softness - that is कामकला। Thus कौलयोगी अपि (Koulayogī api) the aspirant of the kaula system also चर्याक्रमे (Caryā-krame) meditates on these unifications in their various manifestations and तां शक्ति कुण्डलिनी (Tām *śaktikuṇḍalinīm*) – that Śakti Kuṇḍalinī, साक्षात्करोति (*Sākṣātkaroti*) he experiences; this is called *caryā-krama*, which is succession (*krama*) in the activity (*caryā*) of the senses. सिद्धयोगिनी संघट्टात्मक समावेशावसरे (Siddha yoginī saṅghattātmaka samāveśāvasare) सिद्ध (*Siddha*) means male adept योगिनी (*yoginī*) means female aspirant or *siddha* is "*I*" Consciousness and *yoginī* refers to whatever activity limited with it. The customary meaning of *siddhayoginī* is the unification of two people. But the समावेश (Samāveśa) absorption of *Siddha-yoginī* can also take place at the conjunction, the unification of any two perceptions or *siddha* can be the ear (not physical ear but the energy of hearing) and yoginī the sound. For meditation in *caryā-krama* the sensation of the knowledge of this cognition is utilized. कामतत्त्वरूपतया (Kāmatattvarūpatayā) This is known as the reality of *Kāma-tattva*.

यदाहुराचार्याभिनवगुप्तपादाः
(Yadāhurācāryābhinavaguptapādāḥ)

Ācārya Abhinavagupta has also clarified this in his Tantrāloka.

अतएव विसर्गोऽयमव्यक्तहकलात्मकः
कामतत्त्वमिति श्रीमत्कुलगुह्वर उच्यते।
कामस्य पूर्णता तत्त्वं संघट्टे प्रविभाव्यते

(तन्त्रालोक –3–146)

(*Ataeva visargo' ayamavyaktaha-kalātmakaḥ kāmatattvamiti śrīmatkulaguhvara ucyate kāmasya pūrṇatā tattvam saṅghaṭṭe pravibhāvyate*)

In the श्रीमत्कुलगुह्वर (Śrimatkulaguhvara) Tantra उच्यते (Ucyate) - It is said that the विसर्गोऽयं (visargoayam) - the energy of creation is found in the contact of two - may be joy, may be satisfaction, but something is created. अव्यक्तहकलात्मकः (Avyaktahakalātmakaḥ) - This creative energy is the letter ह (ha). This letter is a half letter and is not produced fully. This partly produced "ह" (ha) is known as the कामतत्त्वं (Kāmatattvam) the reality of willful desire. कामस्य पूर्णता तत्त्वं सङ्घट्टे प्रविभाव्यते (Kāmasya pūrnatā tattvam saṅghaṭṭe pravibhāvyate) kāma (willful desire) gets its fullness only when it is united. When it is united that is actual position of kāma.

श्रीवातूलनाथाचार्येणापि (Śrī Vātūlanāthā-cāryeṇāpi) Ācārya Vātūlanātha also prescribes in his Sūtras - सिद्धयोगिनी संघट्टान्महामेलापोदयः (Siddhayoginī saṅghaṭṭānmahā melāpodayah) महामेलापोदयः (mahāmelāpodayah) Supreme unification takes place, सङ्घट्टात् (saṅghaṭṭāt) by the contact of *siddhas* and *yoginis*. *Siddhas* refer to I-Consciousness and *yoginis* refer to whatever objectivity united with it. So this verse does not refer physical sexual contact but all sensual contacts.

इत्यस्मिन् सूत्रे (Ityasmin sūtre) in this *sūtra* of Vālūlanātha, महामेलापशब्देन (Mahāmelā-paśabdena) by the word of festival of supreme conjunction. सेयं शक्ति कुण्डलिनी निरूपिता (Seyam śakti kuṇḍalinī nirūpitā) that Śakti Kuṇḍalinī is defined where the supreme meeting of Śiva and Śakti takes place.

यस्यां क्षणमात्रमपि स्थितिं प्राप्य कौलयोगी
(yasyām kṣaṅamātramapi sthitim prāpya koulayogī)

In that Kaulayogi experiences this state only for one second.

वेद्य वेदकात्म शिवशक्त्यात्मद्वयविगलनेन
तां शिवशक्त्यात्म महासामरस्यरूपां स्थितिमनुभवति
(Vedya vedakātma Śivaśaktyātma dvayavigalanena tām Śiva-śaktyātma mahāsāmarasyarūpām sthitimanubhavati)

Then he experiences and achieves the conjunction of Śiva and Śakti. It is that state where Śiva and Śakti cannot be distinguished from each other. The individuality of Śiva and Śakti are everywhere. It is just like mixing of two pots of milk. Once united these two pots of milk cannot be separated. Thus in this state, differentiatedness of these two Śiva and Śakti, gets disappeared.

इत्यस्यां सिद्धयोगिनीसंघट्टात्म महामेलापदशायां
शक्तिकुण्डलिनी दशामनुभवन्
यः कौलयोगी चर्याक्रममाचरति, स एव
चर्याक्रमेऽधिकृतोऽस्ति, नान्य इत्यधातव्यम्।
(Ityasyām siddha yoginī sañghaṭṭātma mahāmelāpadaśāyām śakti kuṇḍalini diśāmanubhavan yaḥ kaulayogi

caryākramamācarati sa eva caryākrame adhikṛto' asti nānya ityavadhātavyam)

इत्यस्यां महामेलापदशायां (Ityasyām mahāmelā-padāśāyām) In that state of the great festival of union, सिद्धयोगिनी संघट्टात्म (Siddhayoginī saṅghaṭṭātma) - which takes place by the contact of *siddhas* and *yoginīs*, यः कौलयोगी शक्ति कुण्डलिनी दशामनुभवन् (Yah kaulayogī Śakti kuṇḍalinī daśām anubhavan) - the kaula yogī perceives the state of *Śakti Kuṇḍalinī*, चर्याक्रममाचरति (Caryākramamācarati) - and can do whatever he likes afterwards. There is no sin for him in any action. स एव चर्याक्रमेऽधिकृतोऽस्ति (Sa eva caryākrame' adhikṛto' asti) He alone is fit for caryā krama i.e. the practice of entering into the supreme through sensual contact filled with knowledge. नान्य इत्यवधातव्यम् (Nānya ityavadhātavyam) none else, this must be understood clearly. तस्मात् परिपूर्णस्वात्मावमर्शनिष्ठानां (Tasmāt paripūrṇasvātmāvamarśa niṣṭhānām). Therefore those yogīs, who are established in the awareness (विमर्श) of their nature as Śiva. पूर्णाशयानां एव (Pūrnā śayānām eva) who have ocean like broad or skylike limitless hearts, अस्मिन्निरुत्तरसमावेशास्पदे (Asminnirūttara samāveśāspade) and who are seated in that state which is above all, चर्याक्रमेऽधिकारोनेतरेषाम् (Caryākrame' adhikāro netareṣām) are authorised to follow the path of caryā krama, others will commit a blunder and will go to hell.

यदाहुः श्री क्षेमराजपादाः
(*Yadāhuḥ Śrī Kṣemarājapādāḥ*)

Śrīkṣemarāja also wrote the following verse in this connection

ते नात्राधिकृताः परैः पुनरिदं पूर्णाशयेश्चर्व्यताम् । (स्पन्दनिर्णय)
(*Te nātrādhikṛtāḥ paraiḥ punaridam pūrṇśayaiścarvyatām*) (*Spanda Nirṇaya*)

The yogis considering that they are established in it, but cannot hold it while attempting are not fit for this communication of rising Śakti Kuṇḍalinī. To perceive this state of caryā-krama, a yogī must be an ocean like broad-minded because it is an ocean where all streams in their movement become unknown and rest in without making any sound.

अथ प्राणकुण्डलिनीस्वरूपं निर्णीयते ।

(Atha prāṇa-kuṇḍalinī svarūpam) the nature of Prāṇa-Kuṇḍalinī. निर्णीयते (Nirṇīyate) I will explain.

अथ (Atha) nor, प्राणकुण्डलिनीस्वरूपं (Prāṇa-Kuṇḍalinī svarpam) the nature of Prāṇa-Kuṇḍalinī. निर्णीयते (Nirṇīyate) I will explain.

चिच्चमत्कृतिरूपा विसर्गशक्तिः ।
(*Ciccamatkṛtirūpā visargaśaktiḥ*)

चित्विसर्गशक्तिः (Cit-visargaśaktih) the creative energy of Lord Śiva, चमत्कृतिरूपा (Camatkṛtirūpā) is filled with the taste of Her consciousness.

स्वात्मनः स्वात्मनि स्वात्मक्षेपो वैसर्गिकी स्थितिः ।
(*Svātmanaḥ svātmani svātmakṣepo vaisargikī sthitiḥ*) (*Tantrāloka III-141*)

स्वात्मनः (Svātmanaḥ) from one's own self, स्वात्मनि (Svātmani) in one's own self, स्वात्मक्षेपो (Svātmakṣepo) to create one's own self. वैसर्गिकी स्थितिः (Vaisargikī sthitih) is the nature of Visarga-śakti.

To create the self from the self in the self is the reality of creative energy. Thus creating 'self' in 'self' from 'self' is the definition of creative energy.

इत्साचार्याभिनवगुप्तदोक्त्या स्वात्मन्येव
विसर्गस्योन्मेषदश्म परामृशन्ती प्राक्संवित्प्राणे परिणतां
इति नयेन प्राणनरूपतां चावभासयन्ती
प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते ।
(*Ityācāryābhinavaguptapādoktyā svātmanyeva visargasyonmeṣadaśām parāmṛśantī prāk samviprāṇe pariṇatām itinayena prāṇanarūpatām cāvabhāsayantī prāṇkuṇḍalinī rūpatayāgameṣu nirūpyate*)

इत्याचार्याभिनवगुप्तपादोक्त्या (Ityācāryābhinava-gupta-pādoktyā) this is the statement of Ācārya Abhinava Guptapāda that स्वात्मन्येव विसर्गस्योन्मेष दशां परामृशन्ती (Svātmanyeva visargasyonmeṣa daśām parāmrśantī) when Kuṇḍalini experiences the state of the creative energy of conscniousness in Her own nature then, 'प्राक् संवित्प्राणे परिणतां' इति नयेन प्राणनरूपतां चावभासयन्ती' (Prāk Samvitprāṇe pariṇatām iti naytena prāṇanarūpatām cāvabhāsayantī) as described by Kallaṭa, in the very beginning of creation, breath (prāṇa) comes forth as the first creation. When the God-consciousness flows

out in the creative cycle, she takes the formation of that breath which is not this inhaling and exhaling breath but (*prāṇana*) i.e. vibrating breath. When a woman conceives a child that child is first produced with this vibrating breath. At that time there is no actual breathing, there is only life. That is vibrating breath. प्राणन् (Prāṇana) प्राणकुण्डलिनीरूपतयागमेषु निरूप्यते (Prāṇakuṇḍalinī rūpatayāgameṣu nirūpyate) when this creative energy (visargaśakti) has taken the form of vibrating breath the scriptures tell us that this breath is in the form of *Prāṇakuṇḍalinī*.

यद्यप्यस्यां प्राणकुण्डलिनीरूपायां विसर्गशक्तौ
प्राणनरूपत्वात् बहिर्भावावभासनात्मिका स्थितिदृश्यते,
तथाप्यत्र प्राणादि पन्चवाहस्यानुन्मीलनात् स्वात्मानन्द
चमत्कृतिमयत्वमेव सर्वतः प्रवर्तते ।
(*yadyapyasyām prāṇakuṇḍalinīrūpāyām visargaśaktau prāṇana rūpatvāvabhā-sanātmikā sthitirdrśyate, tathāpyatra prāṇādi pañcavāhasyānunmīlanāta svātmānanda camatkṛtimayatvameva sarvataḥ pravartate*)

Though in this creative energy of Lord Śiva, supposed to be the state of *Prāṇa Kuṇḍalinī*, it takes the formation of that vibrating force of breath then the blissful state of one's nature appears. In the next movement of this vibration the five states of breath namely प्राण (Prāṇa) अपान (Apāna) समान (Samāna) उदान (Udāna) व्यान (Vyāna) take the formation of प्राणनशक्तिः (Prāṇanaśaktiḥ). At this stage, however, these five breaths are not yet manifested because of this in this state of Prāṇakuṇḍalinī only the blissful state of one's nature appears.

1. प्राण (Prāṇa) - breathing in and out.
2. अपान (Apāna) - It exists when in bathroom we push out stool or urine.
3. समान (Samāna) is that breath which keeps our nerves in real position and all vital channels in balance.
4. उदान (Udāna) is the breath which digests the food in our body.
5. व्यान (Vyāna) is the breath that stimulates all this and directs it with vibrating force.

इयमेव प्राण कुण्डलिनीरूपा
चितिशक्तिर्विसर्गस्यादिकोट्यात्मनि
स्वरूपे स्फुरतीति कौलयौगिभिरनुभूयते ।
(*Iyameva prāṇakuṇḍalinīrūpā citiśaktirvisargasyādikoṭyātmani svarūpe sphuratiti kaulayaugibhiranubhūyate*)

इयमेवचितिशक्ति (Iyameva citiśaktiḥ) This energy of consciousness प्राण–कुण्डलिनीरूपा (Prāṇa kuṇḍalinīrūpā) which is in the form of Prāṇa Kuṇḍalinī विसर्गस्यादि कोटयात्मनि स्वरूपे स्फुरतीति (Visargasyādikotyātmani svarūpe sphuratīti) appears in the first state of the creative pulse, कौलयागिभिरनुभूयते (Kaulayougibhiranubhūyate) it is experienced by Śaiva yogis.

अत्रतु स्वानुभवसारमपि किन्चिन्मया वर्ण्यते ।
(*Atratu svānubhavasāramapi kiñcinmayā varṇyate*)

Regarding this Prāṇa Kuṇḍalinī, I shall explain to you according to my own experience.

तामाश्रित्योर्ध्वमार्गेण चन्द्रसूर्यावुभावपि
सौषुम्नेऽध्वन्यस्तमितो हित्वा ब्रह्माण्डगोचरम् ।
तदा तस्मिन् महाव्योम्नि प्रलीनशशिभास्करे
सौषुप्तपदवन्मूढः प्रबुद्धः स्यादनावृतः ।। (स्पन्द–24–25)
(*Tāmāśrityordhva mārgeṇa candra sūryāvubhavapi, souṣumneadhvanyastamito hitva brahmāṇdagocaram/ todātasmina mahāvyomni pralīna śaśibhāskare, souṣupta padavanmūḍaḥ prabuddhaḥ syādanāvṛtaḥ*)

According to verses 24 and 25 of स्पन्दकारिका Vasugupta explains the centre of the two breaths is the way. Through this way we will gain entry in rising. In ordinary life this way is closed and blocked, but it opens when prāṇa kuṇḍalinī occurs. When that Supreme Energy of consciousness is concentrated in ऊर्ध्वमार्ग (Urdhvamārga) - the centre, we get entry in going high in rising. When we concentrate continuously without any break on that ūrdhvaṁarga - the centre, चन्द्र सूर्यौ उभौ अपि (Candra Sūryau ubhau api) चन्द्र (Candra - the moon) known as incoming breath, सूर्य (Sūrya - the sun) known as outgoing breath, spontaneously enter in the pathway of the central channel (Suṣumnā) and rush down to मूलाधारचक्र (Mūlādhāra cakra) Then as kuṇḍalinī it rises from the mūlādhāra cakra to सहस्रारचक्र (Sahasrāra cakra) passing through the subtle opening of ब्रह्मरन्ध्र (Brahmarandhra). There is a subtle opening at *brahmarandhra* point, through this the *kuṇḍalinī* departs from the entanglements of this body and enters that infinite expanse of God-consciousness where

इप्रलीनशशिभास्करे breathing in and breathing out are not found existing anywhere. In this state also if perfect attentiveness is not maintained by those yogis, then सौषुप्तपदवन्मूढः (Souṣupta-padavanmūḍaḥ) they will again get drowziness and they are lost, because of diverting consciousness from that vibrating centre for a moment. But we will suddenly come out of that state and fall in the void state called *pralayākala*. At that point we will not yet be in the diverse cycle of the world filled with thoughts we will be in शून्य voidness. After falling into the void state we will open our eyes and again we are as good as ordinary persons. मूढः (Mūḍaḥ) means that he is just duffer there. This whole universe is filled with consciousness but everybody has lost that consciousness. That is the cause of our being tossed in this cycle of Māyā, torture and repeated births and deaths, disease etc. प्रबुद्धः स्यात् अनावृतः (Prabuddhaḥ syāt anāvṛtaḥ) but that yogi who is प्रबुद्ध (Prabuddha) attentive whole heartedly i.e. who can not loose his consciousness even in chloroform, that yogi is great.

इति श्रीवसुगुप्तपादप्रतिपादितनयेन
(*Iti śrīvasuguptapāda pratipāditanayena*)

This is the statement of Vasugupta who has explained this in his Spandakārikās. यदा शैवयोगी (Yadā Śaivayogī) when this Śaivayogi, क्षणमप्यवधान शैथिल्यम – सहमानः (Kṣaṇamapyavadhāna śaithilyam-sahamānaḥ) does not allow absence of awareness even for one moment to take place, सततमेव शिवाम्तभावमनुसन्धानः समावेश दशायामुन्मुखो भवति (Satatameva Śivātmabhāvamanu-sandadhānaḥ samāveśa daśāyāmunmukho bhavati) and is always one pointedly attentive established in Śivabhāva and directs his mind towards *samāveśadaśā*.

तदास्य स्वाम्तानुसन्धिबलादेवोभौ प्राणापानौ
सौषुम्ने मार्गे लयं गच्छतः
(*Tadāsya svātmānusandhi balādevobhau prāṇāpānau sauṣumne mārge layam gacchataḥ*)

Then by the power of his one-pointedness both breaths (breathing in and breathing out) enter in the central vein automatically.

तदनन्तरमस्य प्राणशक्तिः मूलाधारपदवीमाश्रयते ।
(*Tadanantaramasya prāṇaśaktiḥ mūlādhārapadavīmāśrayate*)

And next moment to that he experiences the state of *prāṇakuṇḍalinī* at the site of मूलाधार।

तस्मान्मूलधारान्मध्योर्ध्व मार्गेण प्रोच्छलन्त्यां विकस्वरायां प्राणशक्तौ योगी प्राण– कुण्डलिनन्यवस्थामनुभवति ।
(*Tasmānmūladhārānmadhyodhrva mārgeṇa procchalantyām vikasvarāyām prāṇaśaktau yogī prāṇakuṇḍaliny-avasthāmanubhjavati*)

From that *mūlādhāra cakra* at the beginning of its rise towards सहस्रार चक्र it rises in that *prāṇaśaktiḥ* which is विकस्वरायां (*vikasvarāyām*) all round bloomed and yogi experiences the state of *prāṇakuṇḍalinī*.

अत्र प्राणकुण्डलिनी समावेश दशायां योगिनां द्वे गते भवतः ।
(*Atraprāṇakuṇḍalinī samāveśa daśāyām yoginām dve gate bhavataḥ*)

In this state of *prāṇa-kuṇḍalinī* yogis experience two way traffic. तत्राद्यायथा (*tatrādyā yathā*) First way for yogis is as under —

केषाञ्चिद्यथा प्राणापानौ मध्यमार्गे लयं गच्छतस्तदा प्रथमं तावदधोमुखौ सन्तौ लम्बिकास्थानं भित्त्वाङ्गुलि पिहित कर्णघोषवद् ध्वनन्तौ मूलाधारचक्रं वेधयतः, तदास्य योगिनो मूलाधारचक्रमुक्तप्रकारेणैव सशब्द पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति ।।
(*Keṣāñcidyathā prāṇāpānau madhyamārge layam gacchatastadā prathamam tāvadadhomukhau santau lambikāsthānam bhittvāṅguli pihita karṇaghoṣavad dhvanantau mūlādhāra cakram vedhayataḥ tadāsya yogino mūlādhāracakramukta prakāreṇaiva saśabda pūrṇa vegena parivartate iti yogi prāthamyenānubhavati*)

केषान्चिद् – For some yogis, यथा प्राणापानौ मध्यमार्गेलयं गच्छतः – when the breath enters the central channel तदा प्रथमं तावदधोमुखौ सन्तौ – there the incoming breath and the outgoing breath initially descend (*adhomukhau*). लम्बिकास्थानं – In that अधोमुख state there is a state of *lambikā*. The state of लम्बिका cannot be established by any physical means because it is very subtle, there are four passages in लम्बिका. These two breaths, when they take the position of descending, arrive at the लम्बिका

that is the passage from the right side. From left side there is another लम्बिका that is presently active in us while the लम्बिका of right side is blocked. When the two breaths (प्राणपान) collect and take the position of descending, the breath stops and a choking sensation is felt. Then the लम्बिका on the right side opens and the breath rushes down through that opening.

भित्त्वा – when the breath takes entry through the *lambikā* अङ्गुलिपिहित कर्णघोषवत् ध्वनन्तौ – it produces a sound which is like that internal sound produced when you close the ears by pressing your fingers on them. It is a continuous sound like the sound of the ocean. When the two breaths gain entry into the सुषुम्ना through the लम्बिका and travel towards मूलाधारचक्र where they rest, a stipulated sound is produced. मूलाधारचक्रं वेधयतः – At that point the *mūlādhāracakra* is penetrated. तदास्य योगिनो मूलाधार चक्रमुक्तप्रकारेणैव सशब्दं पूर्णवेगेन परिवर्तते इति योगी प्राथम्येनानुभवति –When it is penetrated, the yogi experiences the wheel (*cakra*) beginning to move with great force and sound. It moves in a clockwise direction. This is the state experienced by yogis at the first moment this occurs.

ततो मूलाधार चक्रादुत्थिता मध्यवाहिनी प्राणशक्तिर्द्वितीयं नाभिस्थानगतं चक्रं वेधयति, यद् वशात् तत् द्वितीयमपि नाभिचक्रं वेगेन सशब्दं परिभ्रमति। तदानीं योगी यौगपद्येन अनयोः चक्रयोः परिवर्तनदशामनु भवति।
(*Tato mūlādhāra cakrādutthitā madhyavāhinī prāṇa śaktir dvitīyam nābhisthānagatam cakram vedhayati yad vaśāt tat dvitīyamapi nābhicakram vegena saśabdam paribhramati. tadānīm yogī yaugapadyenānayoḥ cakrayoḥ parivartanadaśāmanubhavati.*)

Just after that *kuṇḍalinī* advances from the *mūlādhāracakra* and rises to penetrate the wheel (cakra) which is residing at the navel. After that penetration this *mūlādhāra cakra* also begins to move in velocity alongwith sound and at that time yogi does not feel that (*nābhicakra*) above is moving but the feels *mūlādhāra cakra* is also moving i.e. that yogi simultaneously experiences the movement of both *cakras*. Yogi listens that sound and this sound produces joy. (Swāmī jī relates this from his own experience).

तदनु तस्य योगिनः प्राण शक्तिर्नाभि चक्रात् समुत्थाय वेगेन हृच्चक्रं वेधयित्वोर्ध्वं गच्छति, तदा स योगी हृच्चक्रस्यापि वेगेन परिवर्तनदशामनुभवति।।।
(*Tadanu tasya yoginaḥ prāṇa-śaktirnābhi cakrāt samutthāya vegena hṛccakram vedhayitvordhvam gacchati, tadā sa yogī hṛcchakrasyāpi vegena parivartana-daśāmanubhavati*)

Now from the *nābhi cakra* this breath travels in ths form of *kuṇḍalinī* upto the heart and penetrates the *cakra* residing there. This *cakra* is known as the *hrit cakra*. After being penetrated, this *hṛt cakra* (*cakra* of the heart) also begins to move rapidly with sound and he feels not only the movement of *hṛit cakra* but he experiences the movement of *nābhi* and *mūlādhāra cakra* as well.

ततः कण्ठस्थानमाप्ता सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानगतं चक्रमेव भ्रूमध्यस्थानगतं चक्रन्च वेगेन वेधयति, यद्वशात्ते उभे चक्रे अपि वेगेन परिवर्तते–इत्यस्य योगिन एवानुभवगोचरत्वमेति।
(*Tatah kaṇṭhasthānamāptā sā madhyavāhinī prāṇaśaktiḥ kaṇṭhasthānagatam cakrameva bhrūmadhyasthānagatam cakrañca vegena vedhayati yadvaśātte ubhe cakre api vegena parivartete ityasya yoginaḥ evānubhavagocaratvameti*)

In this way respectively breath in the form of *kuṇḍalinī* penetrates the *cakra* of *bhrūmadhya* found between the two eyebrows with velocity. With this penetration both of these *cakras* begin to move rapidly with sound. This is what the yogi experiences.

इत्थं बिन्दुस्थानगतं चक्रं वेधयित्वायं योग्यस्यां प्राणकुण्डलिनीस्पन्दनदशायां मूलाधारचक्र स्थानादारभ्य भ्रूमध्यस्थानगतचक्र पर्यन्तानां समस्तानां चक्राणां यौगपद्येन सवेगं परिवर्तन रूपत्वमनुभवति, यदनन्तरमेव योगिन–मणिमाद्यष्टसिद्धयः समाश्रयन्ते।
(*Ittham bindusthānagatam cakram vedhayitvāyam yogyasyām prāṇa kuṇḍalinī spandanadaśāyām mūlādhāra cakrasthānādārabhya bhrūmadhya-sthānagata cakra paryantānām cakrāṇām yaugapadyena savegam parivartana rūpatvamanu-bhavati, yadanantarameva yoginamaṇi-mādyaṣṭa siddhayaḥ samāśryante.*)

इत्थं in this way, अयं योगी this *yogi*. अस्यां प्राणकुण्डलिनी

स्पन्दन दशायां - in the state of manifestation of *prāṇakuṇḍalinī* बिन्दुस्थानगतंचक्रं वेधयित्वा - having penetrated the *bhrū-bindū cakra*, परिवर्तनरूपत्वमनुभवति - experiences the movement of समस्तानां चक्राणां - all these wheels. मूलाधार चक्रस्थानादारभ्य भ्रूमध्यस्थान पर्यन्तानां - right from *mūlādhāra* to *bhrū-madhya cakra* सवेगं यौगपद्येन - simultanesously with velocity just like a machine. यदनन्तरमेव - Then right from that very moment. योगिनामणिमाद्यष्टसिद्धय समाश्रयन्ते - the yogis experience the possession of अणिमा etc. eight yogic powers. These eight yogic powers are as under —

(i) अणिमा – With this a yogi experiences the power of becoming invisible.

(ii) लघिमा – It is the power to become as light as a feather and can easily fly in the sky.

(iii) महिमा – With this yogic power a yogi becomes very large and produces a body like that of हनुमान

(iv) गरिमा – With this power a yogi becomes very heavy so that no power on the earth can move him.

(v) ईशित्व – It is that power by which a yogi experiences sovereignty over this world. He acts according to his wish without any interruption.

(vi) प्राप्ति – It is the power to be in different places at the same time.

(vii) प्राकाम्य – With this power a yogi attains full control over his own system.

(viii) वशित्व – With this power every one is attracted to yogi, and every one wants to be with him.

अमुमेवाशयं वेधादीक्षाविचारावसरे आचार्यभिनवगुप्तपादाः श्रीतन्त्रालोके उपोद्वलयन्ति–
वेधदीक्षा च बहुधा तत्र तत्र निरूपिता। साचाभ्यासवता कार्या येनोर्ध्वोर्ध्व प्रवेशतः।। शिष्यस्य चक्रसंभेद प्रत्ययो जायते ध्रुवः। येनाणिमादिका सिद्धिः .....

(तन्त्रालोक आ. 29 श्लोक 237–38)

(*Amumevāśayam vedhadīkṣāvicārāvasare Ācāryābhinavaguptapādāḥ Śrī Tantrāloke upodvalayanti – vedhadīkṣāca bahudhā tatra tatra nirūpitā sācābhyāsvatā kāryā yenordhvordhva praveśataḥ śiṣyasya cakrasambheda pratyayo jāyate dhruvaḥ yenāṇimādikā siddhiḥ* ....)

(TA. cp. XXIX vs. 237-38)

अमुमेवाशयं – this very meaning. उपोद्वलयन्ति – has been explained by आचार्याभिनवगुप्तपादाः - Ācārya Abhinavagupta श्रीतन्त्रालोके वेधदीक्षा विचारावसरे – in Tantrāloka's Vedhadīkṣā (penetrating initiation) chapter. He explains:–

च – and वेधदीक्षा – the initiation of penetration निरूपिता – is described बहुधा – in different ways तत्र तत्र – in the Tantras. साचाभ्यासवताकार्या – Here the yogi has to experience the initiation of penetration येन – by which, ऊर्ध्वोर्ध्वप्रवेशतः – he rises from one *cakra* to another, चक्रसंभेदप्रत्ययो जायते ध्रुवः – and simultaneously experiences these *cakras* in movement. येन – by this अधिमादिकासिद्धिः – the eight great power of yoga namely अणिमा महिमा etc. are possessed by yogis. अथापरा सृतिर्यथा – Unfortunate yogis experience the state of *prāṇa-kuṇḍalinī* in a second way.

केषान्चित् च मन्दयोगिनां मध्यनाड्यां यदा प्राणापानौ अस्तं गच्छतः तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादेव मध्य–वाहिनी प्राणशक्तिर्विपर्ययेणैव प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति, यत् वशात् अस्य योगिनः तत् चक्र प्रथमं सशब्दं घूर्णते। तदनु कण्ठस्थानगतं चक्रं, ततो मूलाधारस्थानं यावत् अखिलानि चक्राणि सशब्दं परिवर्तन्ते, येन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किंचित् अनुभव–गोचरत्वं एति। अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव, प्रत्युत सयोगी निम्नाङ्किततेन पिशाचावेशेन समाविष्टो भूत्वा विघ्नपरम्परां एवानुभवति।
यदुक्तं श्रीरत्नमालायाम्–
अधोऽवस्था यदा ऊर्ध्वं संक्रामन्ति वरानने।
सैव मोक्षपदावस्था सैव ज्ञानस्य भाजनम्।।
ऊर्ध्वचक्रगतावस्था यदाधः संभवन्ति च।
तदा पैशाच आवेशः स वै विघ्नस्य कारणम्।।

(*Keśāñcit ca mandayoginām madhyanāḍyām yadā prāṇāpānau astam gacchataḥ tadā teṣām parameśvara śakti pātasya mandatvādeva madhyavāhinī prāṇa śaktirviparyayeṇaiva prathamam bhrūmadhya-sthānagatam cakram vedhayati, yata vaśāta asya yoginaḥ tata cakram prathamam saśabdam ghūrṇate. Tadanu kaṇṭhasthānagatam cakram tato mūlādhārasthānam yāvat akhilāni cakrāṇi saśabdam parivartante, yena tasya yoginaḥ samsāra vāsanāyāstatrāvasthitatvena na kiñcit anubhava gocaratvameti. Aṇimādyaṣṭasiddhīnām kathā tu dūrāpāstaiva, pratyuta sa yogi nimnāṅkitena piśācāveśena samāviṣṭo bhūtvā vighnaparamparām evānubhavati. Yaduktam Śrī Ratnamālāyām -
Adho'vasthā yadā ūrdhvam saṅkrāmanti varānane
Saiva mokṣapadāvasthā saiva jñānasya bhājanam
ūrdhva cakra gatāvastha yadādhaḥ sambhavanti ca*

tadā paiśāca āveśaḥ sa vai vighnasya kāraṇam)

केषंचित् च मन्दयोगिनां – Those yogis who are unfortunate, मध्यनाड्यं यदा प्राणापानौ अस्तं गच्छतः – When they reach at the place of लम्बिका and travel from लम्बिका to the *mūlādhāra cakra*, they experience the rise of *prāṇa-kuṇḍalinī* in the same way as is experienced by the great yogis. तदा तेषां – at that point to those yogis, परमेश्वर शक्तिपातस्य मन्दत्वादेव – When it is not the will of Lord Śiva, because everything takes place as per Lord Śiva's will, So मध्यवाहिनी प्राणशक्तिर्विपर्ययेणैव – the *prāṇakuṇḍalini* moves in opposite way प्रथमं भ्रूमध्यस्थानगतं चक्रं वेधयति – it pierces at first the *cakra* of *bhrūmadhya* in movement यत् वशात् अस्य योगिनः तत् चक्रं प्रथमं सशब्दं घूर्णते – because of this that *cakra* of yogi begins to move with sound a first, तदनु कण्ठस्थानगतं चक्रं – then the *cakra* residing in कण्ठस्थान begins to move, ततो मूलाधार स्थानं यावत् – upto *mūlādhāra* also this whole happens अखिलानि चक्राणि सशब्दं परिवर्तन्ते – all *cakras* move with sound. तेन तस्य योगिनः संसारवासनायास्तत्रावस्थितत्वेन न किंचिदनुभवगोचर– त्वमेति – when *prāṇakuṇḍalinī* rises in this fashion, it is an indication that this yogi is attached to worldly pleasure. For him traces of attachment remain. Nothing is achieved by him. अणिमाद्यष्टसिद्धीनां कथा तु दूरापास्तैव – For this yogi there is no chance of possessing the eight great powers of yoga. प्रत्युत स योगी निम्नाड़ि.कतेन पिशाचावेशेन समाविष्टो भूत्वपरामेवानुभवति – on the contrary, this yogi has entered into a state of absorption which is said to be devilish (पिशाचावेश). It is not a correct absorption and it causes this yogi to become the victim of an unending series of obstacles during the rest of his life. यदुक्तं श्रीरत्नमालायाम् – this is said in Śrī Ratnamālāstotra also.

अधोऽवस्था यदा ऊर्ध्व.... कारणम् ।।

When this state is established below and when from there it penetrates higher and higher, that is the state of liberation. That is the state where yogis become fittingly qualified for the attainment of knowledge. But on the contrary, when these states are penetrated downward form alone and in reverse that is incorrect absorption (पिशाचावेश) that is the indication that hereafter this yogi's life will be filled with obstacles.

अथ कामकलां परामृशन् योगी सिद्धयोगिनी
संघट्टावसरात्मके चर्याक्रमे इमां प्राणकुण्डलिनी दशां
विषतत्त्वप्रवेशसमयेऽनुभवति ।

(*Atha kāmakalām parāmṛśan yogī siddhayoginī samghaṭṭāvasarātmake caryā krame imām prāṇa kuṇḍalinī daśām viṣatattvapraveśasamaye'nubhavti.*)

Now we will touch the state of *kāmakalā* which we have discussed in first *kuṇḍalini* also while touching this *kāmakalā* there when this योगी सिद्धयोगिनी संघट्टावसरात्मके – yogi comes in contact with *siddha* and *yoginī*, इमां प्राण कुण्डलिनीदशां – this *prāṇa kuṇḍalinī* state is अनुभवन्ति – experienced by those yogis विषतत्त्वप्रवेशसमये – at the time of entering in *viṣatattva*.

पूर्वोक्त रूपायां महामेलाप दशायामादौ या
दशा ह्यनुभूयते सैव विषतत्त्वरूपागमेषु वर्णितास्ति ।

(*Pūrvokta rūpāyām mahāmelāpa daśāmādau yā daśa hyanubhūyate saiva viṣatattvarūpāgameṣu varṇitāsti*)

In the beginning of महामेलापदशा, already described, which state is experienced there that very state takes place in *viṣatattva* also.

श्रीकुलगुह्वरतन्त्रे इयमेव वेधदीक्षा मन्त्र नाद बिन्दु शाक्त
भुजंग परेति रूपा षोढा वर्णिता ।

(*Śrī kulaguhvaratantre iyameva vedhadīkṣā mantra nāda bindu śākta bhujaṅga pareti rūpā ṣoḍhā varṇitā*)

इयमेव वेधदीक्षा – This *vedhadīkṣā*, श्रीकुलगुह्वरतन्त्रे – in *kulaguhvaratantra*. षोढावर्णिता – is described to the six-fold; namely मन्त्र, नाद, बिन्दु, शाक्त, भुजंग and परा ।

मन्त्रवेधं तु नादाख्यं बिन्दु वेधमतः परम् ।
शाक्तं भुजड्.गवेधं तु परं षष्ठमुदाहृतम् ।।

(*Mantravedham tu nādākhyam binduvedhamataḥ param śāktam bhujaṅga vedham tu param ṣaṣṭhamudāhṛtam*)

This *vedhadīkṣā* - penetrating initiation - is षष्ठमुदाहृतं – said to be six-fold मन्त्रवेधतुं – *mantravedha* is first, नादाख्यं – *nāda vedha* is second अतःपरं – after that बिन्दुवेधं – *bindu vedha* is third, शाक्तं – *śākta vedha* is fourth, भुजंगवेध – *bhujaṅga vedha* is fifth and the sixth is पर – *supreme vedha*. All these six-fold penetrating initiations revealed in the '*Kulaguhvara Tantra*', take place in *prāṇa kuṇḍalinī* and each reflect a different experience in the rise of *prāṇa kuṇḍalinī*. The varieties of penetrating initiations come to the aspirant depending on his desires and longings.

वेध दीक्षा षट्कस्य स्वरूपमधस्तान्निर्दिश्यते–
मूलाधार चक्रादुत्थिता पूर्णाहन्तात्मकमन्त्र स्वरूपा प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि वेधयन्ती आदिमा तन्त्रवेधदीक्षेति कथ्यते।
(*Vedhadīkṣā ṣaṭkasya svarūpamadhastān-nirdiśyate-mūlādhāra cakrādutthitā pūrṇātmaka mantra svarūpā prāṇa-kuṇḍalinī pūrnā hantābalāt samastāni cakrāṇi vedhayantī ādimā mantravedha dīkṣeti kathyate.*)

वेधदीक्षा षट्कस्य स्वरूपमधस्तात् निर्दिश्यते – These six ways of penetration of *kuṇḍalini* will be explained as follows:–

मूलाधारचक्रात् उत्थिता – When from *mūlādhāra cakra* this *kuṇḍalinī* rises, पूर्णाहन्तात्मक मन्त्रस्वरूपा – it takes the formation of मन्त्र such as अहं, सोऽहं, शिव, ॐ, all these mantras प्राणकुण्डलिनी पूर्णाहन्ता बलात् समस्तानि चक्राणि वेधयन्ती – by the power of पूर्णाहन्ता, *prāṇa kuṇḍalinī* penetrates all the *cakaras* by and by from down to upwards. आदिमा मन्त्रदीक्षेति कथ्यते – this is nominated as *mantravedha dīkṣā*, the first piercing.

Thus *mantravedha* is the first piercing where the yogi hears the sound of mantra. This kind of piercing takes place when the yogi intensely desires and longs for the recognition of supreme I-consciousness. In this case when *prāṇa-kuṇḍalinī* rises, it takes the form of mantra and the yogi hears a mantra such as Om, Śiva, *aham* or *so'ham*. At the same time, he feels I am this *kuṇḍalinī* - I am one with the *kuṇḍalinī*. This is called mantra. His breath becomes full of bliss and this breath penetrates all the *cakras*. This kind of penetration is called *mantra-vedha*.

मध्योर्ध्ववाहक्रमेण च प्रोच्छलन्ती नादाकारा सा द्वितीया नादवेधदीक्षेति कथ्यते।
(*Madhyordhva vāha kramena ca procchalantī nādākārā sā dvitīyā nādavedha dīkṣeti kathyate.*)

'Nādavedha' is called second type of piercing. This piercing occurs when the yogi desires to uplift people. Here, when the breath touches मूलाधार चक्र it takes the formation of drum sound.

वीर्यस्वरूपा सा प्राणकुण्डलिनी समस्तं चक्रवर्गं वेधयन्ती तृतीया बिन्दुवेध दीक्षेति नाम्ना व्यपदिश्यते।
(*Vīryasvarūpā sā prāṇakuṇḍalinī samastam cakra vargam vedhayantī tṛtīyā binduvedha dīkṣeti nāmnā vyapadiśyate*)

Third type of piercing is called *bindu-vedha*. In *binduvedha* blissful force of breath is transformed into a fountain of semen. The word बिन्दु means वीर्य (semen.) The yogi feels that it is a fountain of semen which is rising from मूलाधरचक्र to ब्रह्मरन्ध्र and spreading throughout his body. When the *kuṇḍalinī* rises in बिन्दु वेध the yogi feels that sexual joy is nothing in comparison to the joy experienced in it.

शक्तिरूपतामापन्ना चक्रवेधनक्रियापरा सा तुर्या शाक्तवेधदीक्षा भवति।
(*śaktirūpatāmāpannā cakravedha-nakriyāparā sā turyā śāktavedha-dīkṣā bhavati*)
Fourth type of piercing is called *śāktavedhadīkṣā* (शाक्तवेधदीक्षा) In this piercing an aspirant experiences the rise from मूलाधारचक्र to ब्रह्मरन्ध्र in the form of an ant because that blissful force of breath is transformed into energy. This is the rise of energy in *kuṇḍalinī*. It is called शाक्तवेध because this kind of penetration in *prāṇa kuṇḍalinī* is filled with शक्ति (power).

सर्पाकारतामादधाना चक्रवेधनं च कुर्वाणा व्युत्तिष्ठन्ती भुजङ्गवेधदीक्षा पंचमी।
(*Sarpākāratāmādadhānā cakra-vedhanam ca kurvāṇā vyuttiṣṭhantī bhujaṅgavedha dīkṣā pañcamī*)

भुजंगवेध is fifth type of piercing. In this piercing when प्राणकुण्डलिनी is rising, the yogi feels that सर्पाकारतामादधाना – a serpent is rising and producing a hissing sound. In this case the rise of the blissful force of breath in the from of प्राणकुण्डलिनी takes the form of cobra (भुजंग) and penetrates all these *cakras* upwards.

पराशक्तिरूपतामाश्रयन्ती समस्तचक्रवेधनशीला सा परवेधदीक्षा षष्ठीति।
(*Parāśaktirūpatāmāśrayantī samasta-cakravedhanaśīlā sā paravedha dīkṣā ṣaṣṭhīti*)
परवेधदीक्षा is sixth type of piercing. This is supreme *vedha*. It is experienced by those who are always bent upon finding the Lord and nothing else. They are not interested in this universe they only want to surrender themselves completely to the Lord.

अथ पराकुण्डलिनी स्वरूपं विमृश्यते–
(*Atha parākuṇḍalnī svarūpam vimṛśyate*)

Now we will touch upon the experience of supreme (परा) *kuṇḍalinī*. How *parā kuṇḍalinī* is experienced. परचितिरूपा विसर्गशक्तिः (*para citirūpā visarga śaktiḥ*) the supreme creative energy, is one with supreme consciousness, यदा अर्न्तभावौन्मुख्यरूपा (*yadā antarbhāvo-unmukhyarūpā*) when is directed towards Her internal nature (*svarūpa*) अन्तः कोट्यात्मनिस्वरूपे स्वात्मानं चमत्कुर्वाणा (*antaḥ kotyātmani svarūpe svātmānam camatkurvāṇā*) where all movement ends, she there relishes Her true state – the fullness of I-consciousness completely filled with God-consciousness. पूर्णाहन्तात्मके पदे इदन्ता–समावेशं तथेदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती समाधि व्युत्थान सामरस्यदायिनी क्रममुद्रारूपां जगदानन्दस्रूपात्मिकां परा–कुणडलिनी दशां प्रकाशयति। (*pūrṇāhantātmake pade idantāsamāveśam tathedantātmake pade pūrnāhantāyāḥ samāveśam kurvatī samādhi vyutthāna sāmarasyadāyinīm kramamudrārūpām jagadānanda svarūpātmikām parākuṇḍalinī daśām prakāśayati*) Then that I-consciousness is diluted in इदन्तासमावेशं - consciousness of this. तथा - and – इदन्तात्मके पदे पूर्णाहन्तायाः समावेशं कुर्वती - consciousness of this is diluted in I-consciousness. समाधि व्युत्थान सामरस्यदायिनी - and it produces oneness of *samādhi* and *vyutthāna* - internal and external experience what to speak of Her nature, what to speak of this world. They appear to be one with each other. There is not slightest difference also. क्रममुद्रारूपां - This is the state of *kramamudrā*. जगदानन्द स्वरूपात्मिकां पराकुण्डलिनी दशां प्रकाशयति - This is the state of *parā kuṇḍalinī*. This is the state of *jagad-ānanda*. जदानन्दस्य लक्षणं श्री तन्त्रालोकेयथा - (*jagadānandasya lakṣaṇam Śrī Tantrāloka yathā*) the definition of *jagadānanda* is given in *Tantrāloka* in this way -

यत्र कोऽपि व्यवच्छेदो नास्ति यत् विश्वतः स्फुरत्।
यदनाहतसंवित्ति परमामृत बृंहितम्।
(*Yatra ko'pi vyavacchedo nāsti yat viśvataḥ sphurat yadanāhata samvitti paramāmṛta bṛmhitam*)
यत्रास्ति भावनादीनां न मुख्या कापि संगतिः
तदेव जगदानन्दमस्मभ्यं शम्भुरूचिवान्।।
(*Yatrāsti bhāvanādīnām na mukhyā kāpi saṅgatiḥ tadeva jagadānandam-asmabhyam śambhurūcivān*) T.A. vs. - 51-52

यत्र कोऽपि व्यवच्छेदो नास्ति - Where there is no destruction or where there is no absence of bliss, यत् विश्वतः स्फुरत् - where bliss is found shining from all sides, यदनाहत संवित्ति परमामृत बृंहितं - where it is universally strengthened by the supreme I-consciousness of God, यत्रास्ति भावनादीनां न मुख्या कापि संगतिः - where the six limbs of yoga - *bhāvanā, dhyāna, pratyāhāra, yoga,* and *samādhi* - are no longer used or required, तदेव जगदानन्दं अस्मभ्यं शम्भुरूचिवान् - that state is *jagad-ānanda*. Abhinavagupta says that his master *śambhunātha* had described all this about *jagadānanda* to him.

अत्रापि स्वानुभवानुसारं मया किंचित् लिख्यते – (*atrāpi svānubhavānusāram mayā kiñcit likhate*). Now according to my own experience, I want to tell you something more about this.

तीव्रशक्तिपातभाजनस्य शिवयोगिनः प्राणा यदा सौषुम्ने मार्गे समाविशन्ति, तदातस्य प्राणशक्तिर्मध्योर्ध्वर्ध्ववाहक्रमेण षट्चक्रवेधेन– क्रममस्पृष्ट्वैव ब्रह्मरन्ध्रस्थानं आसाद्य चिदानन्दस्वरूपा भवति।
(*Tivraśaktipātabhājanasya śivayoginaḥ yadā sauṣumne mārge samāviśanti, tadā tasyaprāṇaśaktirmadhyor-dhvavāhak-ramena ṣaṭcakra vedhana kramam aspṛṣṭvaiva brahmarandhr-asthānam āsādya cidānandasvarūpā bhavati*)

When a Śiva yogi has become worthy of supreme grace (तीव्रशक्तिपात) of Lord Śiva and when his प्राणशक्तिः (energy of breath) समाविशति - enters सौषुम्ने मार्गे - in ths pathway of the central channel, षट्चक्रवेधन क्रमं अस्पृष्ट्वैव - it does not touch the six *cakras* that are found there, मध्योर्ध्ववाहक्रमेण ब्रह्मरन्ध्रस्थानं आसाद्य - rather it rises without the interruption of these six *cakras*, just like fountain rising up to the thousand spoked *cakra*, चिदानन्दस्वरूपा भवति - and there it is filled with the bliss of God–consciousness. इत्थं तस्य योगिनः क्रममुद्रायां समावेशो जयते (*Ittham tasya yoginaḥ kramamudrāyām samāveśo jāyate*) thus this yogi experiences the state of *krama mudrā* in and out. क्रमसूत्रेषु उक्तं (*kramasūtreṣu uktam*) In *krama sūtra* it is said, क्रममुद्रया अन्तःस्वरूपा बहिर्मुयसमाविष्टो भवति साधकः (*kramamudrayā antaḥsvarūpayā bahirmukha samāviṣto bhavati sādhakaḥ*) In the *kramamudrā* a yogi first enters in the introverted state and enters into the outer external cycle of consciousness. तत्रादौब्राह्याद‌न्तः प्रवेशः आभ्यन्तरात् बाह्यस्वरूपे प्रवेशः आवेशवशात् जायते (*Tatrādau bāhyādantaḥ praveśaḥ ābhyantarāt bāhyasvarūpe praveśaḥ āveśavaśāt jāyate*) तत्रादौबाह्याद‌न्तः प्रवेशः - first from outside he goes in. आभ्यन्तरात् बाह्यस्वरूपे प्रवेश आवेशवशात् जायते

– from inside he goes outside, and this movement of going in and out takes the position by the strength of समावेश (absorption) and not by the effort of yogi. इति सबाह्याभ्यन्तरोऽयं मुद्राक्रमः (*iti sabāhyābhyataro'ayam mudrākramaḥ*) This is the state of going out and inside and then from inside to outside just to get this understanding that inside and outside are not different aspects but one, that is *kramamudrā*. किंच ईदृशीं समावेशदशामनुभवन् समावेश चमत्कृति बलादेव व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किंचित् व्युत्तिष्ठति, तदा तस्य सर्वाणि इन्द्रियानि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते (*kiñca īdṛśīm samāveśad-aśāmanubhavan samāveśa camatkṛti balā-deva vyutthāne'api samastam bhāvajātam cidgagane līyamānam paśyan yogī yadākiñcit vyuttiṣṭhati tadā tasya sarvāṇi indriyāni prāṇāpāna sahitāni kṣṇam prādurbhūya svātmanyeva līyante*) किंच - One more point, ईदृशीं समावेशदशामनुभवन् - the one who experiences this state of samāveśa (absorption) of *krama mudrā*, व्युत्थानेऽपि समस्तं भावजातं चिद् गगने लीयमानं पश्यन् योगी यदा किन्चित् किन्चित् व्युत्तिष्ठति - experiences this whole universe melting into nothingness in the great sky of God–consciousness (चिद् गगन) तस्य सर्वाणि इन्द्रियाणि प्राणापान सहितानि क्षणं प्रादुर्भूय स्वात्मन्येव लीयन्ते - Although he opens his eyes and perceives that everything is melting into that state. Yet when he tries to come out of that state, it becomes very difficult for him, because the intensity of God-consciousness does not let him come out. Then for a moment (क्षणं) प्रादुर्भूय - he rises up स्वात्मन्येव लीयन्ते - and after that he again filled with intoxication rests inside. This happens again and again and this is called *kramamudrā*.

इत्थं स हिण्डोल लीलावत् उभयतः प्रसरन्तीं अन्तबर्हिः समावेशात्मिकां दशामनुभवन्नेव पराकुण्डलिनीधाम प्रविशति
(*Ittham sa hiṇḍola līlāvat ubhayataḥ prasarantīm antarbahiḥ samāveśātmikām daśāmanubhavanneva parākuṇḍalinī dhāma praviśati*)

It is just like the actions of a swing, swinging back and forth, one moment he comes out and in the next moment he rests in his own nature.

येन अस्य ऊर्ध्व कुण्डलिनीरूपायां क्रियाशक्तौ समावेशो जायते
(*Yena asya ūrdhva kuṇḍalinīrūpāyām kriyāśaktau samāveśo jāyate*)

By this process of *krama mudrā*, he experiences the state of समावेश of supreme *kuṇḍalinī*. यद्वशात् कौलयोगी अपि सिद्धयोगिनी संघट्टवेलायां निरन्जन पदभाग् भवति (*yad vaśāt kaulayogī api siddha yoginī saṅghaṭṭa velāyām nirañjanapada bhāga bhavati*) By that or by this समावेश the yogi of the *kula* system enters that state which is spotless, pure and *nirañjana* (without blemish). *Nirañjana* - there are three states the first is *kāma tattva*, the second is *viṣatattva* and the third is *nirañjana tattva*. *Kāmatattva* is in desire, in energy of will. *Viṣatattva* is in energy of knowledge and *nirañjana* is where there is no fear of death, no fear of going down. That is the pathway in *kriyā śakti*. ''उक्तंहि–क्रियादेवी निरंजनम्''. It is said that when you find out God in action that is निरंजन।

एवं कामकला रहस्याभिप्रायेण
(*Evam kāmakalā rahasyābhiprāyeṇa*)
So according to the statement of *kāmakalā*,

कामतत्त्वं इच्छाशक्तौ, विषतत्त्वं ज्ञानशक्तौ, निरंजनतत्त्वं च क्रियाशक्तौ अन्तर्भवन्ति।
(*Kāmatattvam icchā śaktau, viṣatattvam jñāna śaktau, nirañjanatattvam ca kriyāśaktau antarbhavanti*)

Kāmatattva will go in the energy of will, *viṣa tattva* resides in the energy of knowledge, and *nirañjana tattva* resides in the energy of action. When these three states are united with each other that is the state of भैरव।

तथा इच्छाशक्तिः शक्तिकुण्डलिनीति, ज्ञानशक्तिः प्राणकुण्डलिनीति, क्रियाशक्तिः पराकुण्डलिनीति च तत्र तत्र शिवागमेषु व्यपदिश्यते।
(*Tathā icchā śaktiḥ śaktikuṇḍalinīti, jñāna śaktiḥ prāṇa kuṇḍalinī, kriyā śaktiḥ parākuṇḍalinīti ca tatra taṭra Śivāgameṣu vyapadiśyate*)

तथा - in the sameway शिवागमेषु - the divine scriptures of Śaivism व्यपदिश्यते - explain that the इच्छाशक्तिः - the energy of will is शक्ति कुण्डलिनी (*śakti kuṇḍalinī*). the energy of knowledge is ज्ञानशक्तिः (*jñāna śaktiḥ*) is *praṇa kuṇḍalinī* and the energy of action - क्रियाशक्तिः (*kriyā śaktiḥ*) is *parā kuṇḍalinī*.

❑❑

My Reminiscences of Ishwarswaroop Swami Lakshman Joo Maharaj

– Debabrata Sen Sharma –

I passed M.A. examination in Sanskrit in 1950 from Banaras Hindu University. I went to my revered teacher Prof. P.L. Vaidya, Mayurbhanj, Professor of Sanskrit and Head of the Department of Sanskrit, Pali and Prakrit to pay my respects to him. He was associated with the Bhandarkar Oriental Research Institute, Pune, helping the Institute to prepare the critical edition of the Mahabharata. He asked me to join the Department as Mayurbhanj Research Fellow and pursue research in the Trika Philosophy of Kashmir. I had read the *Pratyabhisjā Hṛdayam* preseribed in M.A. Sanskrit curriculum, so I had rudimentary idea of the spiritual philosophy of Trika School, but I had no plans for conducting research, that too in the filed of Kashmir Shaivism. But that was probably my destiny, so in deference to the wished of Prof. Vaidya, I joined the Department as research scholar, Mayubhanj Fellow. Then from my reading of the *Pratyabhiṣjā Hṛdayam*, I leant that the focal point in the spiritual thought of Trika philosophy is spiritual discipline or *sādhnā*, so I chose to work for the Ph.D. degree on 'The Philosophy of *Sādhanā* According to the Trika philosophy of Kashmir'. As Prof. Vaidya was then on the verge of retirement, he asked me to conduct research work under the supervision of Prof. Baladeva Upadhyaya, the senior most professor in the Department of Sanskrit, Pali and Prakrit, BHU.

Prof. Upadhyaya chose to teach me the *Śiva Sūtras* first with the *Vimarśinī* commentary by Kshemarāja. When I was studying the text with him, we faced difficulties in grasping the real meaning fo the Sanskrit passage on according of abundance of esoteric element in the description of *upāyas* (modes of spiritual discipline), the spiritual experiences that *sādhakas* have during the performance of *sādhanā*. We found that the commentary on *Śiva Sūtras* to be obscure at many places, only realized teacher possessing intuitive insight (*pratibhā*) could unravel the true meaning of those passages written in abstruse Sanskrit. When we were groping in the dark, trying to discover the real import of some of the passages, Prof. Upadhyaya mentioned the name of Ishwaraswaroop Shaiva Yogi Lakshman joo Maharaj. He told me that revered Swamiji explains Shaiva texts, equipped with her personal spiritual realizations, before all those who flock round him in his Ashram at Srinagar, eager to know about the mystery of Shaiva *sādhanā*. Prof. Upadhyaya told me that he himself had no opportunity of meeting Swamiji personally and hearing his illuminating discourse, but he had heard about him and his spiritual enlightenment from Pandit Rameshevar Jha, probably one of his students in Varanasi. Shri Jha had met Swamiji in his Ashram at Srinagar and attended many sessions of Swamiji's spiritual discourses on Kashmir Shaivism. Pandit Ramesvar Jha lived in Varanasi, and had himself become famous as a Shaiva yogi. He used to explain obscure passages in Shaiva texts with ease. It was in this way that I came to know about the revered Swamiji and his yogic insight in explaining the mysteries of Shaiva *sādhanā*. This was first time I heard the name of the revered Swamiji while I, as research scholar at BHU, was struggling with Trika Shaiva texts, trying to understand their real meaning.

I confided in Prof. Arabinda Basu about the difficulties I was facing in understanding Kashmir Shaiva texts. When I was a student of B.A. with philosophy as an optional subject, Prof. Basu was my teacher. He created interest in me for studying Indian philosophy from Sanskrit texts by his lucid expositions and superb teaching. He was also my well

wisher, always eager to help his students by his advice. He advised me to approach Mahāmahopādhyāya Pandit Gopinath Kaviraj, retired Principal of Queens Sanskrit College, Varanasi, for help in understanding Kashmiri Shaiva texts. I did not know anything about him or about his scholarship in all branches of Sanskrit learning. In fact, I argued with Prof. Basu, my teacher, saying that I was registered as a research scholar to conduct research under the supervision of Prof. Baladeva Upadhyaya, my official research guide, why then Dr. Kaviraj would help me in solving my problem of understanding Kashmiri Shaiva texts. Prof. Basu reassured me, saying that Dr. Kaviraj helps all those who are eager to learn our ancient *shastras*. As Trika philosophy of Kashmir was his favourite subject, Prof. Basu was sure that Dr. Kaviraj would not disappoint me.

Taking courage, one day I met him in the morning in this living-cum-study room on the first floor of his residence (2A sigra Varanasi) with books paper etc. strewn all over. He asked me who I was and the purpose of my coming to him. I told him everything, including the problem I was facing in understanding Trika Shaiva texts. Without thinking for a moment, he asked me to start coming to him from the very next day in the morning with one Kashmiri Shaiva text, which he named. I followed his instructions. He used to teach the Sanskrit text for four hours at a stretch from 9.30 am to 1.30 p.m. He used to teach me ten or twelve lines from the text, explain them in four hours. He did not allow me to take notes while he was teaching, but asked me to listen to him attentively. He did not teach me only one text in its entirety, but only a few pages from it, and thereafter he would take up another text, which he selected. This drill continued for six years at a stretch, and at end of it asked me the title of my Ph.D. dissertation that I planned to write. When I told him the title of my thesis, he gladly approved it and asked me to prepare a synopsis of it.

During the period (1951 to 1958) I was with him, studying different Trika Shaiva texts, I came to know about him, and about his interests, which most of the scholars who were with him for a brief period studying different *shastras*, did not know. He had prodigious memory, he had studied all the *shāstras* from original texts, that of Buddhism, Nyāya ,Vaiśeṣika, Pātaṣjala Yoga, Advaita Vedānta, Shaiva, Shākta, Vaishnava Tantric traditions etc. Mysticism always attracted him, so he studied the original works of medieval Catholic Christian saints and nuns. He had studied Hinduism, pre-Biblical Christian thought spiritual thoughes of Greek Orthodox Christian saints and discovered many points of convergence between oriental and occidental spiritual thought. While teaching me Trika Shaiva texts, he used to refer to them very often. He was not only a gifted scholar, he was also a *sādhaka*, a great yogi. He came in close contact with great yogis of his time in Kashi, notable among them being his spiritual gura swami Viśuddananda of Gñānagurja fame, Ma Anandamayi, Shivarāma Kinkar, Yogatrayānanda, Swami Omkāranath etc. and profited by the exchange of spiritual ideas with them. He discovered many spiritual practitioners who were unknown and profited by their spiritual experiences. The cumulative effect of all this was, I believe, that it developed within him the intuitive faculty technically called *pratibhā* which enabled him to understand with his penetrating insight all spiritual wisdom contained in the texts and realize the significance of all that is happening in the external world.

When I was studying Sanskrit texts pertaining to Trika Shaiva school, I found him explaining in lucid terms the real import of the passages coverings spiritual truths expressed in mystical language. I found him untying the "knots" in the passages with ease. He used to cite his own spiritual experiences in support of the explanation he gave to Sanskrit passages. He told me that concept of advaita based on the inclusion of all in the non-dual on was the result of the integral vision that formed the basis of metaphysical thought projections of Trika Shaivites. He used to refer to the little known contribution of sages like Vasishitha, Durvāsā, Agstya and Lopāmudrā to the tantric lore in general and philosophy of the *Sādhanā* in particular. He disliked rigidity in spiritual thinking as he believed that richness and depth seen in the spiritual thinking in ancient times in our country were due to the power of assimilation and integration that characterize our spiritual lore.

I joined the Kurukshetra University in 1959 as a teacher in the Department of Sanskrit, Pali and Prakrit and continued to serve that Department in various capacities as lecturer, reader and professor of Sanskrit till my retirement in 1989. As a member of

the teaching faculty, I used to teach postgraduate students different texts in Sanskrit on Indian philosophy.

During this period an elderly lady named Smt. Kamala Bawa came to me at Krukshetra all the way from Srinagar. My meeting with her probably happened in 1981 or 1982. She brought with her translation of the *Pratyabhisjā Hṛdayam* in Hindi done by her. The manuscript of the book contained not only the translation of Sanskrit text but also copies of notes, all in lucid Hindi. She gave the manuscript to me for reading as she intended to publish the work. She told me that the most revered Swami Lakshman joo had directed her to meet me and request me to write a foreword to her book. I was surprised to hear her as I felt that the revered Swamiji did not know me personally, nor had he seen any of my publications on Trika philosophy. However I went through her translation of the *Pratyabhiṣjā Hṛdayam*, I felt that the book could not have been written by Smt. Bawa because it contained explanations and elucidations of the passages in the text which required insight arising out of author's personal spiritual experience. I felt that the author of the book must have attended the illuminating lectures by revered Swamiji on the text which she incorporated in her translation of the text. I told her that I was not competent to write a foreword to this kind of book by her, only revered Swamiji could write a foreword to this book. But she insisted on my writing a foreword saying that it was Swamiji's *ādeśa*, which I should obey.

Reluctantly, I scribbled a few sentences by way of introduction to her book, which was eventually published by her from New Delhi. I could not know from her how revered Swamiji, whom I had never met before could know my name, a mediocre student of Kashmir Shaivism. The only possibility could be that I had published my first book on the Trika Shaivism translation into English of the *Saṭtriṁśattattva Sandoha* with commentary by Rājānaka Ananda, describing thirty-six tattvas forming the cosmogony referred to in the different text on Trika Shaivism. The book was published in 1972 by the Kurukshetra University Press, Kurukshetra. However, the revered Swamiji showered his grace and sent me through Smt. Bawa a few of his publications including Abhinavagupta's commentary on the *Bhagavad Gītā* (*Gītārtha Saṁgraha*), handwritten manuscripts of his lecture at the conference on the Tantras organized by the Sampurnananda Sanskrit University, at Varanasi. I felt honoured by her including the in the list of his humble students, doing a little in spreading the spiritual message of Trika Shaivism through my teaching of Shaiva texts and writings.

I had an opportunity of having his *darśana* when I went to Sringar to attend a seminar and participate in its deliberations in 1986 organised by Prof. Daya Krishna in connection with the centenary celebrations of Mahāmahopādhyāya Gopinath Kaviraja's birthday. Prof. Daya Krishna was the then chairman of the Indian Council for Philosophical Research.

I visited the Ishwar Ashram premises one day in the evening with my seminar friends and had his coveted *darśana*. He received me cordially and when he came to know that I had studied Trika Shaiva texts at the feet of Mahāmahopādhyāya Pandit Gopinath Kaviraj for many years, he asked if I could give him a copy of his photograph so that he could put it on the wall of his study room. He then disclosed that he had photographs of many Shaiva saints on the wall of his room, but he missed on that of Dr. Kaviraj. He told me that Pandit Gopinath Kaviraj was the only scholar living outside Kashmir who had grasped the real spirit of Trika Shaivism fully, and his interpretations of Sanskrit texts on Shaivism were authentic and totally correct.

I asked him a question on the interrelation between different *upāyas* or modes of spiritual discipline described by Abhinavagupta in his *Tantrāloka* and *Tantrasāra*. I had given an interpretation on the interrelation in my Ph.D. thesis on the philosophy of the *Sādhanā* according to the Trika philosophy of Kashmir, which some of my scholar friends said was not correct. Revered Swamiji not only approved my interpretation but also told me that mere proficiency in Sanskrit language was not enough for grasping the true spirit of spiritual thoughts of Trika Shaivism. One must be a *sādhaka* too, he must develop within him the faculty of intuition (*pratibhā*) for understanding the pniner meaning of the Sanskrit texts, otherwise true meaning would always elude him. As a matter of fact, a *sādhaka* alone can discover the correspondence existing between his spiritual experience and the Sanskrit passages from the Trika Shaiva texts describing *sādhanā*.

Kashmir Shaiva Institute

Ishwar Ashram Trust

(Founded by Ishwarswaroop Lakshmanjoo Maharaj)

Introduction : Kashmir ShaivaInstitute was founded by ShaivacharyaLakshmanooMaharaj in 1970s in Srinagar,Kashmir to Preach and Propagate Kashmir Shaiva Philosophy. Other Scholars of Kashmir Shaivism were also associated with the Institute for some duration of time. Later, Swamijiconducted classes at Guptaganga and in the Ashram at Nishat ,Srinagar for various Indian and western Scholars including his devotees on Sundays for almost two decades in Ishber Ashram and Guptaganga, Srinagar.

Vision : In order to Propagate further the Philosophy of Kashmir Shaivism, Ishwar Ashram Trust has decided to reopen the Institute in SaritaVihar, New Delhi. Subsequently, the Institute centres would be reopened in Srinagar and Jammu Ashrams as well.

Swami Ji and Swami Ranganathanda at Kashmir Institute of Shaivism, Gupt Ganga

The Institute shall conductsymposiums, seminars and workshops. It shall later offer full time courses in affiliation with Universities .

Sanskrit language learning Courses and Yoga Philosophy Programmes like Asanas, Pranayama & Meditation shall also be conducted in this Institute from time to time.

Faculty : Kashmir Shaiva Institute shall be inviting distinguished Indian Scholarsto conduct the workshops, fellowship Programmes and Short term/ Long Term Courses

Facilities Available in the Institute at New Delhi :

Kashmir Shaiva Text Library with over 1000 Books

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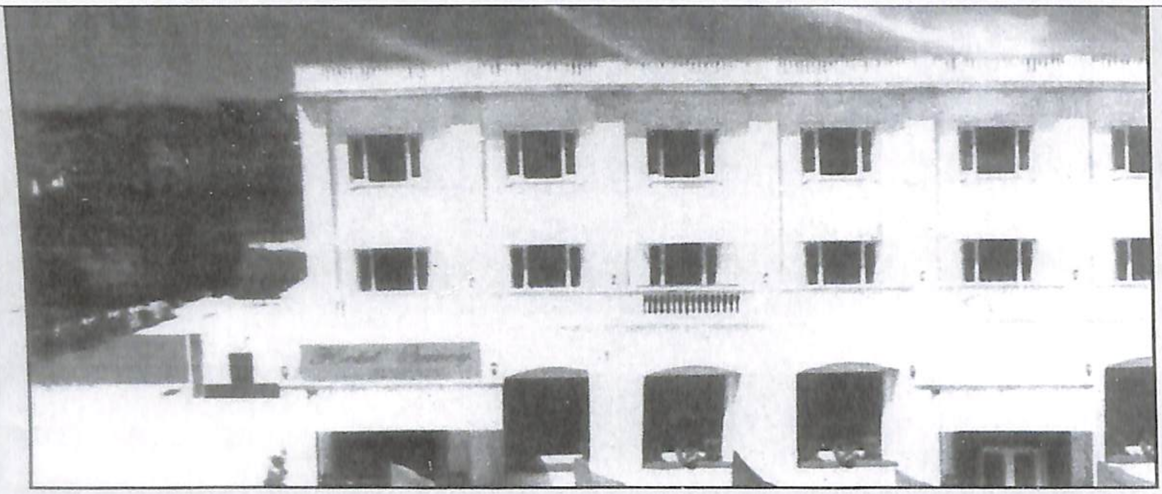

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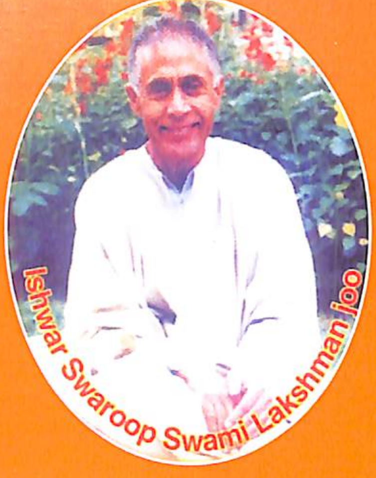

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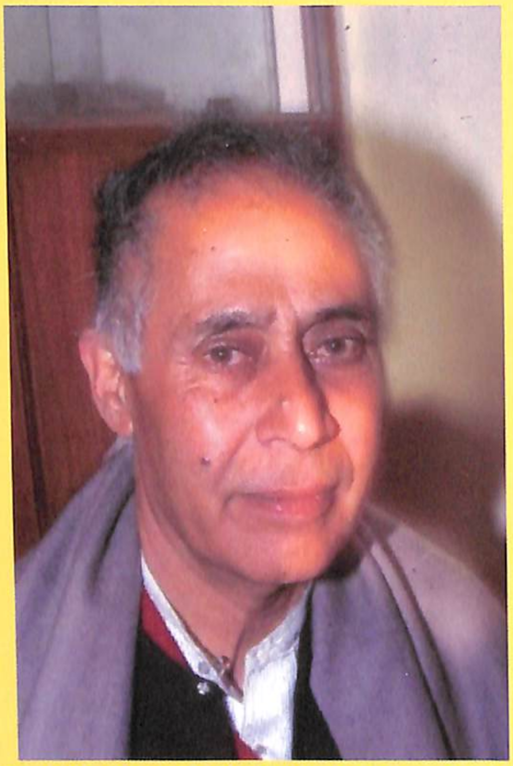
Rita and Ram Krishen Sadhu
Roma and Rajeev Sadhu
Sharav Sadhu, Akanksha Sadhu

YOU HAVE BLESSED US, LOVED US, TAUGHT US, SHOWN US THE WAY

AND

GIVEN US THE PURPOSE IN LIFE

OH! OUR BELOVED GURU DEV!



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